

An elderly woman said to her son, "I can't stop feeling guilty, even though the Lord has forgiven me." The son looked at her and replied: "You know what Grandpa used to say? 'Can't lies in the cemetery, and won't lies next to him.'"

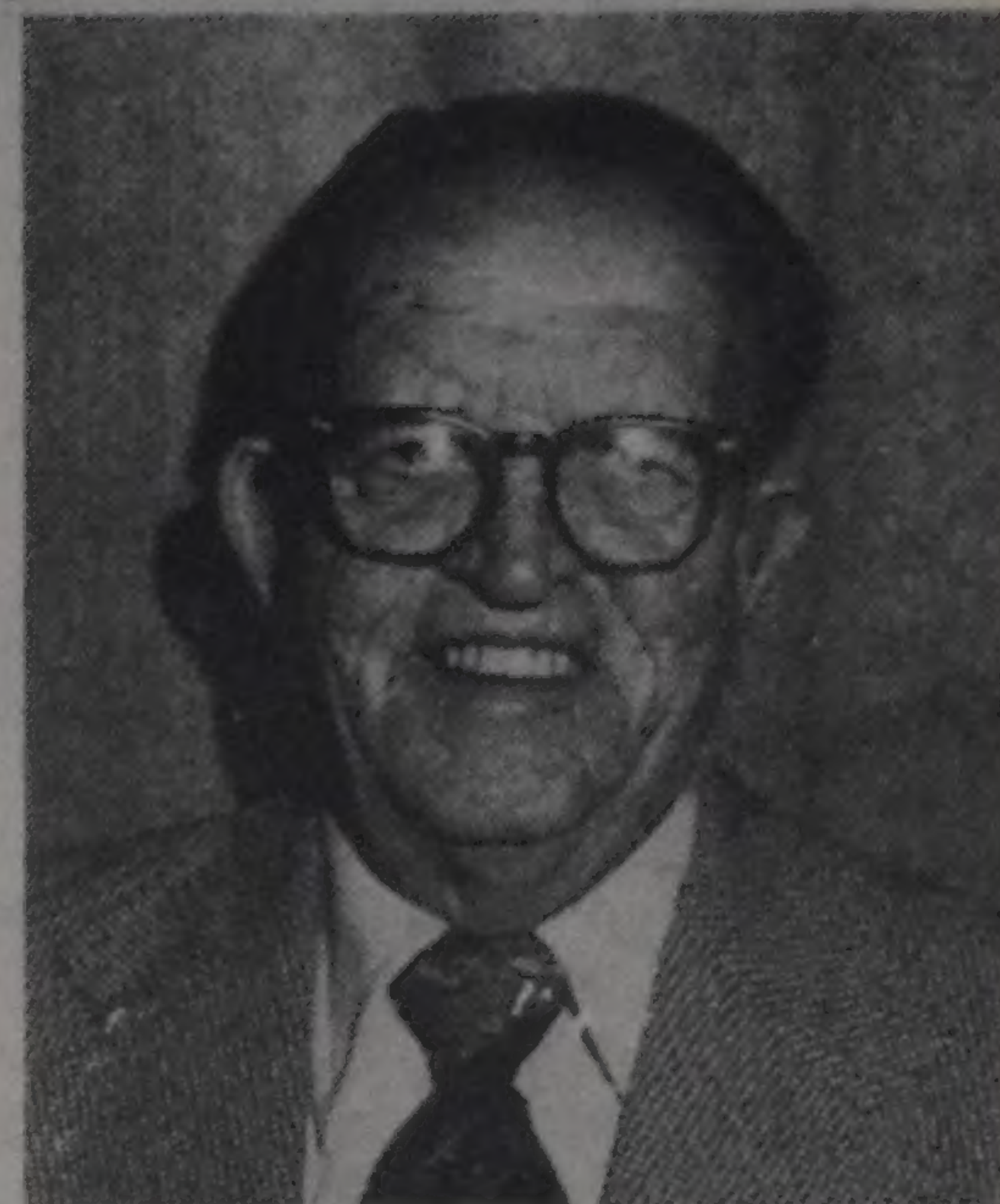
# Calvinist Contact

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## Editor of De Wachter dies

GRAND RAPIDS, Mich. — Rev. William Haverkamp passed away on August 22. For almost 20 years he was Editor of De Wachter, a bi-monthly magazine of the Christian Reformed Church published in the Dutch language. He died of cancer only two months after it was first diagnosed, having just been reappointed by Synod until the phasing out of De Wachter was to be completed. Born in Groningen, The Netherlands, in 1908, Haverkamp was in the ministry for 50 years.



Rev. William Haverkamp

Haverkamp resides at 4100 Norman Dr., SE, Grand Rapids, MI 49508.

We offer our sympathies to Mrs. Haverkamp and children. Mrs.

## World Relief Committee speaks out

Bert Witvoet

GRAND RAPIDS, Mich. — The Christian Reformed World Relief Committee has come out with a statement on political violence in Central America. The Committee does not claim to know the exact political or economic course to be taken, but it draws attention to the "readiness of almost all parties concerned to pursue their goals by means of armed violence."

The statement accepts the legitimacy of police protection and

national defence but rejects "aggression and extreme violence," whether of the right or left, and urges instead to follow "the way of reform."

In its conclusion the Committee asks for prayer and correspondence as ways of counteracting the evils of oppression and disrespect. (For a complete report see p. 5).

## Supreme Court will hear appeal of 8 professors

C.C. Staff

TORONTO, Ont. — The legal action launched by nine York University professors who refused to join The York University Faculty Association will move ahead another step on October 24 and 25. It is then that their appeal of the Ontario Labour Relations Board's narrow re-definition of religion will be heard by the Supreme Court of Ontario.

The Ontario Labour Board has been handing down decisions since September, 1981, which do not exempt any of the eight professors from paying dues to an organization which had achieved union status. The Board argued that the objections of the professors were not based on religious beliefs.

The Ontario Supreme Court has been asked to quash that decision. Mr. Gerald Vandezande of Citizens for Public Justice, who represented the eight before the Labour Board, argues that the latest definition of the Board is too narrow and that it accepts a conviction as being religious only when it relates to the divine.

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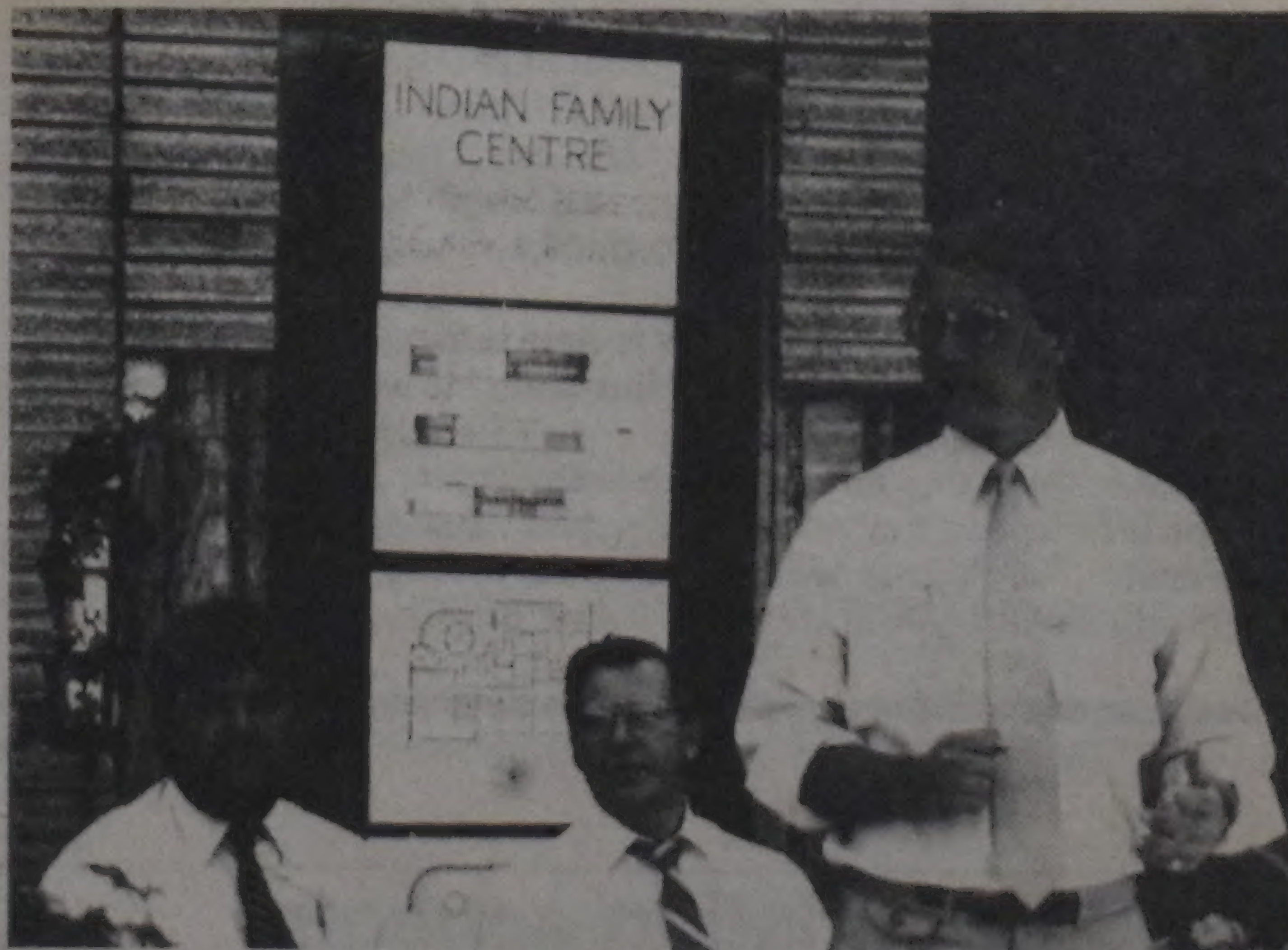
## Winnipeg's Indian Ministry celebrates growth

John Pater

WINNIPEG, Man. — Some new life was breathed into the Indian ministries in Canada, when the new building program of the Indian Family Centre in Winnipeg was begun this summer. At a cost of 340 thousand dollars, Indian Family Centre is being provided with new facilities in which to continue its valuable work of building a working and worshipping community of native people in Winnipeg's core area.

The funding for the project is being obtained from the Christian Reformed Churches in Canada, and from the federal, Manitoba, and City of Winnipeg governments. This new opportunity for growth comes as Indian Family Centre nears its tenth year of ministry to Winnipeg's disadvantaged native people. (Indian Family Centre, along with the Regina ministry, are the two Indian ministries supported by the Council of Christian Reformed Churches in Canada).

Over the past decade, Indian Family Centre has grown and matured, from nothing, into a small working and worshipping community of native people. Since its inception in 1974, when Rev. Henk DeBruyn was called by the Christian Reformed Churches in Canada to begin an Indian Ministry in Winnipeg's core area, Indian Family Centre has had an increasing impact on the life of the community it found



Guests at the IFC ground-breaking ceremonies included, from left to right: Eugene Koysta, Manitoba's Minister of Urban Affairs; Winnipeg Mayor, Bill Norris and (standing), Lloyd Axworthy, former Federal Minister of Unemployment.

itself in. Rev. DeBruyn says healing is the norm of the Indian Family Centre ministry; "healing from the brokenness of sin, healing by the salvation which Christ gives, and healing which makes it possible for the healed to live a life of service."

Thus armed, Rev. DeBruyn as Director, and others on the staff have provided pastoral counselling, have helped native people make the adjustment from the reserve to the city, have been involved in community development, and have provided Sunday worship services in the native tongue of the transient Indian

community. With the advent of a new building and more adequate facilities in which to serve the native community, Rev. DeBruyn says he can see the day, in 5-10 years, when there will be a definite break in the cycle of poverty and lack of dignity and responsibility presently facing many native people in Winnipeg. (Continued on page 6 ...)

John Pater is a radio news reporter in Winnipeg and a member of Kildonan CRC in Winnipeg.



# Calvinist Contact

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## Op/Ed

Bert Witvoet

# Make straight in Canada a highway for the Pope?

We have known for some time now that Pope John Paul II will visit Canada next year. We can be sure that a year from now very few people in Canada will be unaware of his visit. The media will treat the Pope as a superstar and millions of Canadians will try to catch a glimpse of the handsome pontif.

In the sixties the Beatles said they were more popular than Jesus. Their statement was considered sacrilegious by many Christians, even though they were right. Today it can be said that John Paul II is more popular than the Beatles ever were, and thus far more popular than Jesus again.

Reflect for a moment on the elaborate preparations of the Pope's visit, and the comparison with Jesus will not seem so farfetched.

For the celebration of the mass in Toronto an airport has been selected, the only place in Metro Toronto large enough to accommodate the million or more people expected to attend.

Jesus got no more than an upper room for his celebration of "mass."

We were told by the Vatican in August of this year that the Pope is to arrive at 1 p.m. on Friday, September 14 ... no, not September 14 this year but 1984, more than a year later. How is that for advanced billing?

Jesus could never count on that much advanced publicity. His coming was spread by word of mouth and notice involved minutes or hours at the most (cf. Mark 6:33).

Security, transportation, parking, financing, communication, facilities, protocol are some of the major concerns that organizers of the papal visit will have to sweat over. A special executive coordinator has already been appointed to organize the mammoth undertaking. The central planning committee is chaired by Cardinal Carter and includes such notables as Metro Toronto Chairman Paul Godfrey and Toronto Mayor Art Eggleton. There will be 13 sub-committees working under this central committee.

Jesus only had a few disciples to help him get ready for the Passover. He had none to help Him when He went to his own Passover as sacrificial lamb.

And to think that all of this extravagant preparation for the Pope is for a visit that will last less than 2 full days, 44 hours to be exact. The Pope is to arrive at 1 p.m. Friday, September 14, and will leave Toronto airport at 9 a.m. Sunday, September 16.

No doubt the cost to the church, the mass celebrants and the taxpayers will run in the millions of dollars.

Perhaps someone will point out that the Pope is seen as the Vicar of Christ; therefore, the honour of all this really goes to Christ. If his representative on earth gets such a tremendous welcome, imagine the welcome Jesus himself would get today. And is the celebration of the mass, which points to Christ (is Christ, according to Roman Catholic doctrine) not the real attraction?

The answer to all this lies in the fact that the Pope allows himself to be turned into a Hollywood type media star. Without denying the fact that John Paul II is a man of considerable wisdom and integrity, and without taking away from the fact that he is a spiritual leader, it must be said that much of the hype surrounding his appearances has little to do with spirituality. On his international visits he is an international idol, created by the same process which produces movie and rock and roll stars.

Every star has to have something to put him or her up front. But once the spotlight is on him, strange things happen that sweep the person into a world of images and fantasy.

And Pope John Paul does not seem to mind the process. He has a flair for world and mass exposure. He kisses the ground of every country he visits. He has a papal wardrobe to rely on that produces dramatic impact. His popemobile brings him close to large crowds. He takes his PR image very seriously.

Comparing a visit by the Pope to Jesus' last supper is perhaps a little unfair. But one cannot help feeling that anyone who claims to represent Christ must have a similar PR approach as Christ.

Jesus never tried to be popular, never tried to manipulate people, even though he had a perfect method at his disposal: his miracles. He did not and could not perform miracles if the hype was too great. He discouraged and even avoided big crowd scenes. His authority, instead came from his teaching the Word of God.

Note well, we don't think that the Pope is trying to heap honours on himself. From what one can read of the lifestyle of a pope today one must conclude that it is sparse and disciplined.

It's his public life that is being examined here. According to us it follows too closely the whole Roman Catholic notion of sacramentalism and mediation. There is too much bypassing of personal responsibility and faith.

We do well to disentangle ourselves in advance from the mass seduction that will take place next year.

## Young Christian schools struggling but growing

Bert Witvoet

The christian school movement continues to expand even in more difficult economic times like the eighties. Christian Schools International (CSI) lists three schools that started in 1981 in Ontario and one for Alberta and BC each in 1982. This year the Saskatoon Christian School opened its doors for the first time.

They are all small schools with enrolments between 20 to 100. All of them face tremendous challenges. Almost all report a modest increase in enrolment from last year.

Principal John Lunshof reports that the enrolment on the first day of school

stands at 87, up 2 from last year at this time. The net gain of families is 5, however, with 5 moving out and 10 others being picked up. The school operates a K to 8 program in brand new facilities. This year work will concentrate on the outside — playground, equipment, sportsfield.

Cornwall Community Christian School was the only school reporting a loss of enrolment. Last year they stood at 56 in September; they now stand at 44. The reason for this drop is that several families were transferred to other localities and that 4 families graduated out of the school. None were dissatisfied with the school.

Principal Trevor Tristram believes that the future is promising since several families of the supporting church community have young children.

Pembroke Christian School saw a doubling of enrolment from 11 last September to 22 this September. Principal Hubert Huyer, who works three days a week at the school, explained that the growth came mainly from adding Kindergarten (9 children). "There is a little bit of outward growth," he said, "but not a big jump."

This small school had to withstand a difficult first year when the school lost half of its students due to theological difficulties between a charismatic staff and a predominantly reformed supporting community. According to Huyer the venture has become even

more a step of faith now since a small core of people have to support the school financially.

In Medicine Hat, Alta., the jump in enrolment was the most dramatic. Last year it was 37 students; this year Principal William Slofstra reports 63 students. The staff now stands at 4 full-time and 1 part-time, up one full-time staff member.

"The growth was the result of a lot of hard work on the part of the Board and Promotion Committee," said Slofstra. TV, radio and newspaper were used heavily to advertise the Christian School and the result was extremely rewarding. Fifty percent of the increase came through non-CRC families.

Talking about non-CRC, Courtenay, BC has absolutely no CRC families



## JUST A MOMENT/HERMAN PRAAMSMA



"Maids must be wives and mothers to fulfill the entire and holiest end of woman's being."  
[Francis Kemble, 1809-1893]

I'm sure glad that I'm not a woman. Just consider a moment:  
— No one accuses me of being on a power trip, just because I felt called to the ministry;  
— No one comes up to me (at least not yet) to tell me exactly what the Lord expects of me (staying at home, having children, being submissive, and the like);  
— No one forbids me, in God's name or anyone else's, to do work outside the home, or tells me it reflects badly on my spouse;  
— No one introduces me as someone else's wife or daughter or mother (although I am at times introduced as my father's son);  
— No one seriously expects me to look after meals, coffee, dishes, groceries, children, or much of anything else around the house.

I'm a man; lucky me.  
I escape the dubious blessing of being:  
"wife, mother, nurse, seamstress, cook, housekeeper, chambermaid, laundress, dairy-woman, and scrub; generally doing the work of six, for the sake of being supported."

Francis Gage wrote that more than a hundred years ago.  
Nothing is new under the sun, of course. A good four hundred years before Christ the pagan writer Sophocles wrote: "A woman should be seen, not heard." And recently I saw this prayer (of all things) for the kitchen wall:

*May I have eyes to see  
Beauty in this plain room  
Where I am called to be.*

I'm sure glad that I'm a regular person. I can even pray in church without adverse comment. I'm a man. Besides that, I'm pretty good at it, if I say so myself: my mother taught me for years!

I'm so glad that our family doesn't live in South Africa or in Russia. And I'm very happy that I don't have pollution induced cancer.

But all these situations, racism, persecution, pollution, sexism, flow out of injustice and brokenness. And being mad about that is perhaps more appropriate than being glad.

The Bible tells me that man by himself is incomplete (Calvin on Gen. 1:27). Men and woman together form the very image of God, and as they see each other, they may see in the other person that image of the Creator (Sikkel in his commentary on Genesis). Men and women share the righteousness, holiness and knowledge of that recreated image in Christ Jesus.

And they share one calling: to be a new person in Him. That is the only legitimate calling the Bible knows, and it is not the calling of Ms. Francis Kemble.

One would be almost tempted to react with the words of Kate Field:

*They talk about a woman's sphere as though it had a limit;  
There's not a place on earth or heaven,  
There's not a task to mankind given,  
There's not a blessing or a woe,  
There's not a whispered 'yes' or 'no',  
There's not a life, or death, or birth,  
That has a feather's weight of worth  
Without a woman in it.*

Rev. Herman Praamsma is pastor of the Fellowship Christian Reformed Church of Rexdale, Ont.



## View from a loft

Keith Knight

## Celebration a la Cal

It had been a year since Old Cal moved into his organ loft residence, and being prone to turning any occasion into a time of celebration I had offered to take him out for dinner. Before I made the offer, however, I spent considerable time determining just what kind of food spot would strike his fancy.

Would he be impressed with a Big Mac at MacDonald's or a chicken dinner at Swiss Chalet? Would he think that stewardly of me and appreciate me more? Would he wax eloquent about the merits of being Dutch and frugal, pat me on the back and say: "Sure was a fine meal, young man?"

On the other hand, he might really enjoy going in style to a lakeside steakhouse or seafood place.

I approached Old Cal with Calvinian caution, fully aware that he wouldn't want a whole lot of fuss about his first anniversary as resident hermit. I popped in for Friday afternoon tea. He pulled out a second lawn chair and we sat behind the church overlooking his vegetable garden. A few minutes later he came out of the church kitchen carrying a tea tray and two bowls of tomatoes, fruits of his harvest.

"Care for a snack?" he asked, plopping a bowl with six huge tomatoes on my lap. Without waiting for a response he bit into one as though it were a MacIntosh. He was ready with a box of Kleenex tissues which he placed between us.

"We've got to celebrate," I started. "What do you think we're doin'," he slobbered, Kleenex tissue serving as a roof over his beard.

"No, I mean, you've been living here for a year and we've got to do something to mark the occasion," I offered, trying to devour my tomato with some semblance of etiquette. In the end I yielded, bending forward to allow the juices to fall to the grass.

"Whad'ya suggest?" he asked, having wiped all tell-tale signs of tomato from his being. "We could redecorate the loft but there's not too

much to redecorate. We can fly to Scotland, providing you pay."

"Not exactly what I had in mind," I told him. "how about dining out? We'll pick a restaurant somewhere and my family will take you out."

Old Cal thought for a few minutes and I really wondered why he was hesitating. "I really 'ppreciate the offer," he said hesitatingly. "D'you know what I would really like though? D'you have one of them bar-be-que things?"

"An Hibachi?"

"Ya. If you folks want to take me out, I'd love to go out for a picnic along the canal. We can have hamburgs and hotdogs for the kids. If your kids like tomatoes I'll bring 'nough for the whole crew. I've got too many in my garden."

We confirmed arrangements; date and time, before we both settled back to devour another tomato or two. Then I asked him.

"Why do you balk at the notion of going to some restaurant for dinner?" I asked him.

"Well, I don't want to offend you," Cal began, "but everybody's answer for a good time is a commercial event. Got somethin' to celebrate? Go out and eat. I like the quiet and simple things in life: sitting along the canal, eating a hamburger, watching the salties (ocean vessels) go by, hearing the kids laugh and play; that would be a nice way to cel'brate. I don't need nothin' fancy."

I guess that was why I appreciated him so much. He was wise in his simplicity. He didn't have his 'Life perspective' altogether, as some might say in our circles, but he had his faith together. He was thankful that, by the grace of God, he had his health, his old age and an organ loft for a home.

We had that canal-side picnic last week — Old Cal, Marian and I and the three girls. In the end it seemed as though it was Old Cal who was taking us out. He brought a basket full of tomatoes (we brought an ample supply of aprons and towels), a few cucumbers and carrots from his garden. He gave us the history of every ship that sailed by.

There was a gleam of contentment in his eyes as the sun set and we announced that we had to get the kids home and off to bed.

"I'll just sit here for a spell," he mused, perched on his favourite rock with his walking stick across his lap. He was staring out at the wide canal and I thought that I caught a tear of celebration on his cheeks.

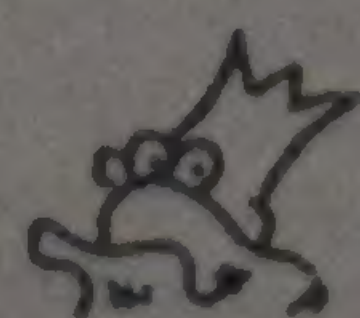
among its supporters. It's make-up is Plymouth Brethren, Foursquare Gospel, United, Mennonite, Baptist and Lutheran. Principal Sherry Cumming reported an increase of 10, up from 19 last year. Most of the increase came from adding kindergarten and grade 8. The facilities are rented from local churches. The future looks good with many young families on the horizon.

Putting all the facts together, one must conclude that most of the increase came from two sources: the addition of grades and the outward thrust into non-reformed territory. For small schools the latter is perhaps the only way they can go if they want to develop into financially more stable institutions.

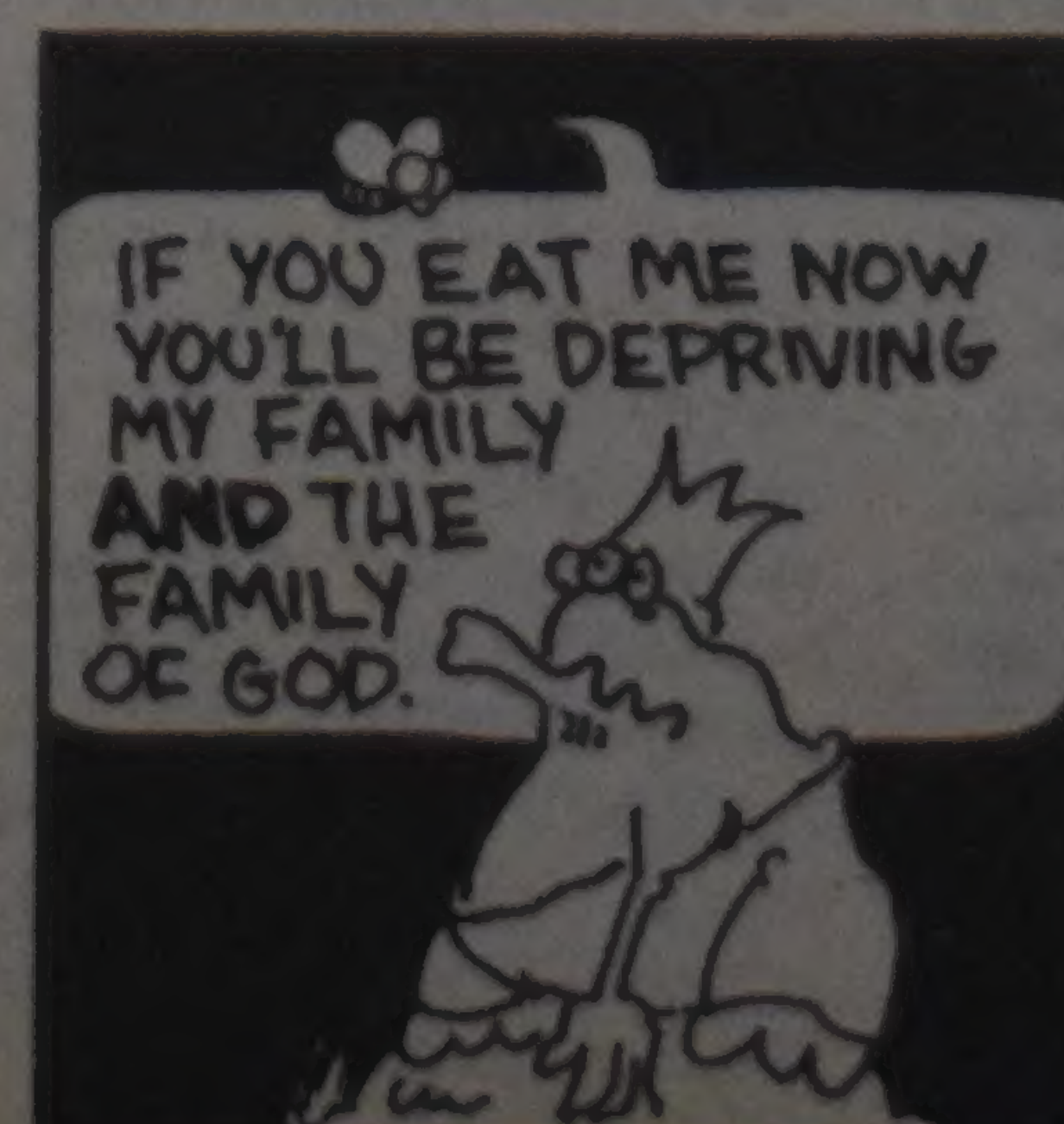
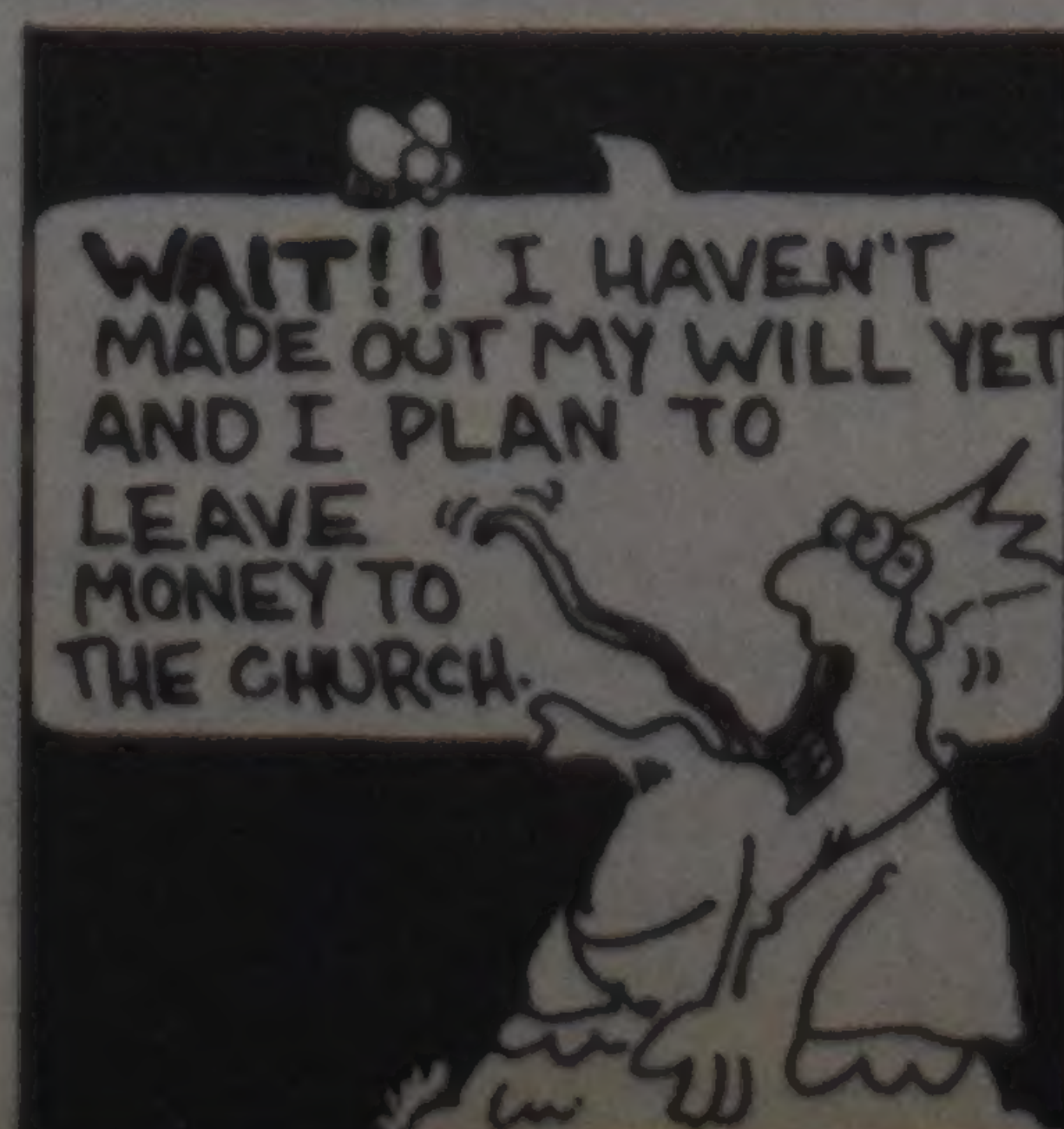
The lesson of Pembroke should not be lost upon Christian school supporters either, however. Although

a staff does not have to have the same church affiliation, it does need to be in agreement with some basic principles

underlying christian education of the CSI kind, it seems.



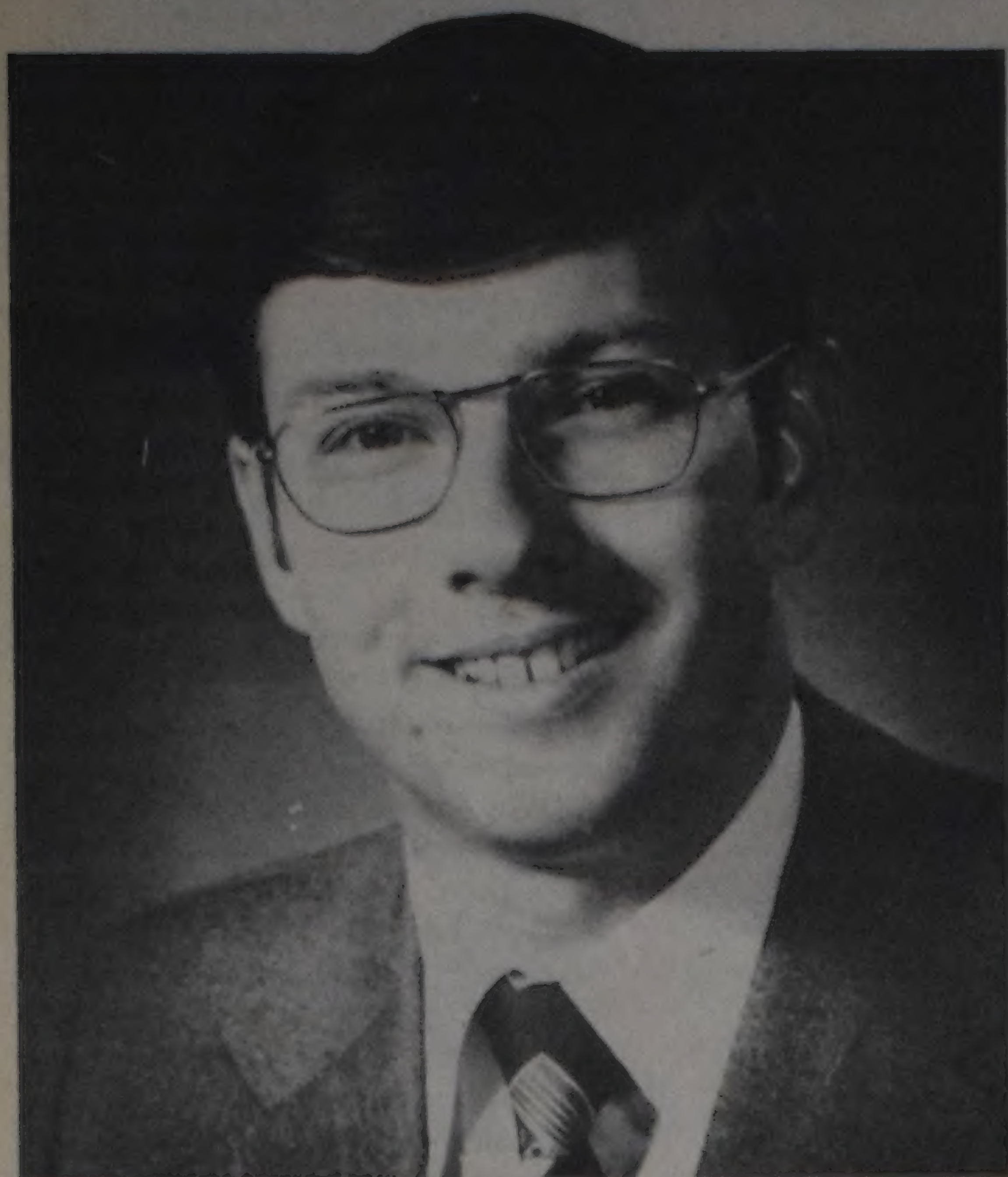
## Pontius' Puddle





# Society

## Whiffing the winds of educational change



Mr. Jim Bradley

Mr. Jim Bradley is education critic for the Liberal Party in Ontario. As school opens Ben Vandezande interviewed him on his views towards funding independent schools.

**C.C.:** Recognizing that the idea of public support for alternative education in the province is really growing [public opinion polls indicate that a majority of Ontario residents seem to favour some form of funding] what would your position personally be on the extension of funding to, not only Catholic schools, but also independent and alternative schools?

**Bradley:** My position cannot vary from my party's position. The party spokesperson in a specific area must in effect give the party line. Let me tell you, however, that there is a good deal of support within the liberal caucus for providing some mechanism for funding alternative education. Many of the people represent ridings where there are Christian or Hebrew schools, or other types of schools which they feel are deserving of that kind of funding. It's interesting that you bring up the question of public support. In the past it's been a question that has perhaps been put aside on many occasions but because of that kind of renewed public support for alternative education in terms of funding it now becomes a significant issue both at our policy conference and at our caucus conference. We have a major conference that takes place in the fall, and I can assure you that this is one of the issues that will be addressed at that time. I've discussed on many occasions with those that have asked the

question of the possibility of some form of general affiliation with a board of education which would provide a mechanism for some funding. In our own Lincoln County there has not been the kind of progress that many have hoped for. That may have to be abandoned in favour of some other kind of funding.

*Are you saying that as with the Ontario government within the Liberal party too, it's no longer a position of saying "NO"? That there seems to be some kind of openness, and that within the next year we may see some new developments in terms of positions on this issue?*

I think that it's fair to say that the discussions that are going on in the caucuses of the Progressive Conservative Party and the Liberal Party are such that we're liable to see some kind of announcement made either from the government or the opposition. The major parties in the legislative assembly at the present time are looking at it in a different light than was the case 5 years ago, and probably in a more sympathetic light than was the case 5 years ago.

*Is there a danger that full support for the Catholic system may lead to a wedge being driven between the Catholic and alternative schools?*

I would view it as a great possibility that there would indeed be separate movements. I don't think that the government views them as one and the same. The government will look at it in a legalistic sense. The fact is we already have a public separate school system in the province and they would be only

tinkering with that funding system to provide an extension of funding to the higher grades. But the government would view it as a departure from its funding policy, providing funds to those that are not within one of the two major public systems that exist. *Do you see them as separate issues?*

I think the entire funding system is integrated. One can't simply talk about various systems independent of one another when talking about education funding.

Across this province independent schools should be going to the various boards of education and getting into meaningful discussions about affiliation and challenging those boards of education to be flexible enough that the alternative schools can feel comfortable within a public board of education. They can't now. I don't think that public school systems have been prepared to look with any degree of openmindedness towards that kind of affiliation.

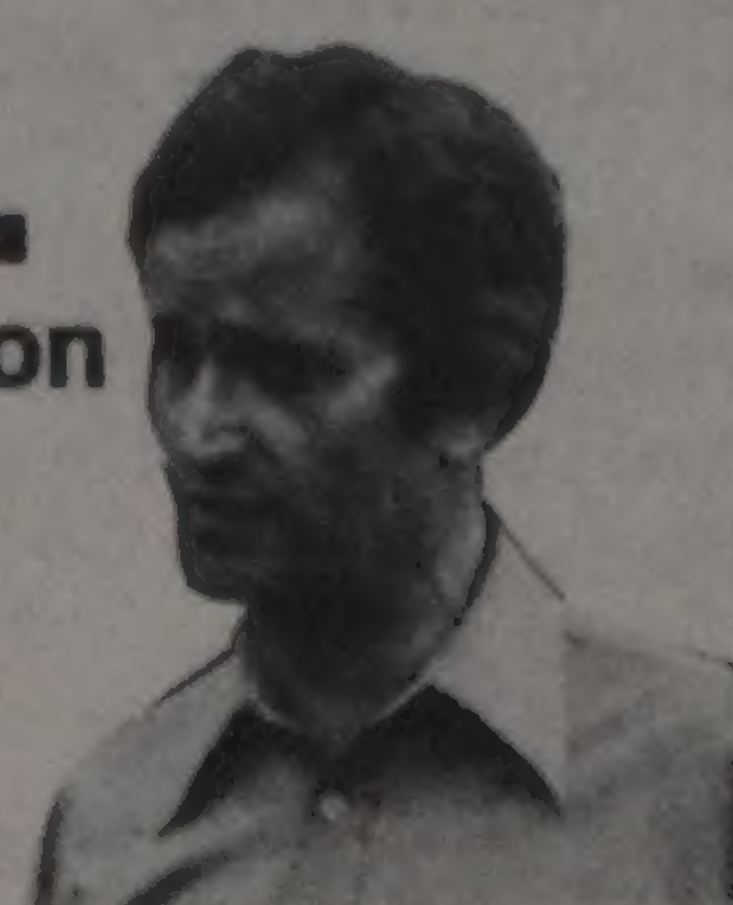
The independent schools

are saying: "If you can't do it, then obviously our pressure has to move in the other direction, of getting direct funding from the province, and therefore we do compete more than you would like us to."

Why, when we have two diverse educational philosophies existing side by side within a school system, can't we have other schools in that system which may emphasize a specific religion, and religious values which are essential for those students in the minds of their parents?

### Cross examination

Dr. Bernard Zylstra



### Keep your eye on medicare

On September 8 and 9 the federal and provincial health ministers met in Halifax to talk about the future of the health care system. Two issues were up-front on the agenda: extra-billing by doctors and hospital user fees.

These issues illustrate a broader problem which nearly every welfare state faces today: how can our governments continue to pay for the extensive welfare services on which citizens have come to rely?

Canada's medicare system is one of the best in the world. It was defended by the NDP for decades and gradually implemented by the governing parties. In 1958 the Diefenbaker government introduced publicly funded hospitalization and in 1968 the Liberal Pearson government introduced publicly funded medical care. This means that all residents of Canada have access to comprehensive coverage for all medical services performed by doctors.

Until 1977 the system was paid for on a fifty-fifty basis by the federal and provincial governments. But then the federal government changed the rules of the funding: it linked its contribution to the growth of the gross national product (GNP), with as result that today the federal government pays close to 40% while the provincial governments pay 60%.

In the meantime, the overall cost of medical care jumped by leaps and bounds. Some reasons for the jumps are these. First, there is a shift in population to the elderly, who require more medical care. Then there is the increased use of very expensive medical technology. Third, the growing monopoly of the medical professions means that today only doctors perform certain services — e.g. in anesthetics — where in earlier days nurses and paramedics did the job. Finally, you can pretty well expect an increase in the cost of any service when the government steps in to pay the bill.

During the 1960s and early 1970s the growth in the overall economy made the expansion of the medical system possible. But since 1981 that growth has largely come to a halt, and the squeeze is on. Who's going to pay the bill?

During the last three years hospital costs in Ontario have gone up by 58%. The actual cost of keeping a patient in a hospital runs anywhere from \$200 to \$300 per day! Understandably, the provincial governments have tried to keep a lid on fees paid to doctors and some have introduced or are considering hospital user fees. In Alberta, a patient pays \$20 per day as a user fee. And many doctors are opting out of the system by extra-billing their patients.

In response to all this, Monique Begin, the federal health minister, is threatening to withhold financial payments to provinces which allow extra-billing and authorize user fees. The problem takes on new significance because the Liberal Party is beginning to use it as a special election issue.

As the issue comes to a head, I think the following guidelines should be kept in mind:

- \* *Maintain universal medicare.* Medical care should be available to one and all, without being a burden to the poor. The state should make this possible, as it does education for all. Though the welfare state needs an overhaul, this must remain a priority.

- \* *Get clarity on who pays for what.* The share of the federal and provincial governments should be settled clearly and equitably. It is hypocritical on the part of Monique Begin to threaten to withhold payments to the provinces when in fact the latter are hurting much more than the federal government.

- \* *Maintain flexibility.* Universal medical care does not mean that governments only should pay. If there are segments of the population that desire special medical attention, allow them to have it and let them pay for it by means of extra-billing.

- \* *Watch out for medical monopolies.* The provincial governments should have the courage to stand up to the medical associations which have absorbed all kinds of medical services under their umbrella. The Canadian Nurses Association has called for "better utilization of nursing and other health-care professionals ... as a cost-effective alternative to today's high-priced hospital and physician-based system." Why not a return to midwives and home medical care for the elderly, as in Great Britain and Holland?

- \* *Plan ahead.* There will be bountiful years. There will be lean years. There is a shift in population to the elderly. Both in the private sector and the public sector plans should be made now for the proper care of senior citizens in the next generation. And again, this is not a problem for governments only! We need a diversification of responsibilities in a healthy society.



# World Relief Committee calls for appropriate action

"Political Violence in Central America"

It is apparent to all that Central America is the scene of extraordinary political violence. We read and see stories almost daily of torture, covert (and open) aggression, kidnapping, arms smuggling and terrorist bombings.

As a mission agency of the Christian Reformed Church, we have been engaged in carrying the christian Gospel of love and reconciliation throughout the region. We have seen fellow Christians die, and our work hindered. Those who suffer most are the poor — whose interests, ironically, all sides claim to protect and serve.

The violence appears to spring out of poverty, injustice, corruption, and the aggression of outsiders. But the situation is complex. North Americans are confused by news reports — now sympathetic to one side, now the other — whether the scene is Nicaragua, El Salvador or Guatemala. We claim no certainty as to the exact political and economic courses to be followed. But we do hear the cries of men and women for freedom, peace and justice, and we do have convictions that arise out of our christian faith.

Hence, after careful consideration of the facts, issues and opinions involved,

we have decided to issue this open statement of our concern, and to call for appropriate action.

Our concern and grief is directed particularly at the readiness of almost all parties concerned to pursue their goals by means of armed violence. The stability of El Salvador, for example, is undermined when revolutionaries receive weapons from Nicaragua, Cuba and the Soviet bloc. But the United States is no less guilty when it openly engages in efforts to overthrow the government of Nicaragua by supplying weapons and training to anti-Sandinista insurgents.

That this is happening is beyond doubt. By now, hundreds of stories and eyewitness reports confirm it.

In decrying this aggression, we do not ignore the injustices that need redress, or deny the right to defend against the violence of others. We accept the legitimacy of police protection and a national defense. But our faith calls us to reject aggression and extremist violence, whether of the right or left, and instead to follow the way of *reform*.

A four year old report of the Christian Reformed Church, called *For My Neighbour's Good*, identifies scriptural guidelines for a christian

response to social injustice. Two of the report's conclusions regarding the *manner* of christian response are especially relevant to this issue and are worth citing:

First, Christians do not go about changing structures in a manner that disrespects other people and their offices. They neither use people as a means to achieve the end of social change nor sacrifice people for the goal of some future, more desirable society.

Second, Christians are neither defenders of the status quo nor revolutionaries. They realize that sin has radically affected all human institutions ... but ... do not see the removal of evil structures as the answer to injustice in the world. Christians are rather reformers ... who make not merely superficial changes but who go to the spiritual heart of the matter.

In our view, these standards call to account many, if not all, of the political actors in Central America. We see much militancy and readiness to cast blame, but little respect for people and their offices, especially when those in office have different political views. We see the extremes of both those who support the status quo with its power and privileges, and those who mistakenly think

## Suggested format

The Right Honourable P.E. Trudeau, P.C., M.P.  
Room #309-F, Centre Block  
House of Commons  
Ottawa, ON K1A 0A6  
President Ronald Reagan  
The White House  
Washington, D.C. 20501  
Mr. —————, M.P.  
(call local constituency office for room number and building of your M.P.)  
House of Commons  
Ottawa, ON K1A 0A6  
The Ambassador  
Embassy of —————  
Ottawa, ON (Washington, D.C.)  
Dear Prime Minister Trudeau: Dear President Reagan:  
Dear Mr. —————, M.P.:  
Dear Mr. Ambassador:  
Begin with a summary of the events you've learned about through this and other sources. If possible, offer evidence or statistics.  
Continue with a statement of your reason for writing (e.g., your concern about armed aggression and how your identity as a Christian influences your concern).  
If possible, raise questions; they are more likely to encourage a response. The more challenging your letter or telegram, the better the chance of reaching someone of influence, thus avoiding a routine response or form letter. (However, even if the latter occurs your opinion will have been registered).  
Thank you for your consideration of my views.

Sincerely,

(Adapted from Bread for the World).

## Think global — act local

**Ben Vandezande**

Christians have a lot to say about the media and the way it influences our lives. In spite of the (justified!) criticism the percentage of homes with T.V. has increased dramatically. Today I'm not so interested in adding to that criticism. Rather, I want to explore whether television can be used as part of a local ministry.

Television has certainly brought the world into our living room, but can it be used by Christians to share a different worldview. For example, can the local community T.V. channel be a good vehicle for such a witness? I have spent six of the last ten years working on such a weekly T.V. program in St. Catharines. Perhaps I can share a few thoughts from that experience.

At first we did it as a group of people from the local CR church. Most of the programs were in-studio talk shows. The material usually focussed on a current topic with guests capable of providing christian comment on the topic. In those days the equipment provided was ancient and the profile of the community channel was not high. But we were faithful!

A weekly program for 3 years. We often asked who was watching. That was never clear. What did become clear is that if we were going to draw an audience in a T.V. market that had several channels we had to do at least two things: do a lot of promotion and become much more suited to T.V.

Let me explain. Most of our programming tends to be verbal — lots of talk with not too much visual work. Television is first of all visual. If we want to communicate we must do so with images more than words. And yet, much of our material is so geared to debate, logic and words.

A few years later I became involved in an interdenominational effort to produce christian programming. The emphasis was more on location shots, drama, music — in short — a visual telling of the story. And we focused ourselves to keep the segments short: i.e. ten minutes on any given subject.

But it was not easy. How do we communicate to a what I call a "secularly-minded audience" that is used to T.V. sit-com? How do we convey a christian reformational approach when most people

connect christian T.V. with the electronic evangelist?

We tried to focus our material and especially reduce the amount of talk. Where there was talk it would be spliced with visuals. And when we talked we tried to avoid jargon.

After six years of this kind of programming I have reached three conclusions: 1) there are few communities technically prepared to prepare sufficiently creative T.V. to draw an audience; 2) much of what we have to offer is more suited to radio — at least until we can train more people in the visual arts; 3) the community channel is an opening that we must prepare to make full use of by 1990.

Local television will become a crucial means of playing a role in the local community of the nineties. To play a role we will have to plan now how we will play an effective role later.

That doesn't exclude the possibility of local groups delivering some solid programming right now. It's just that I think for most it's premature.

that the violent overthrow of other governments will bring about the freedom, peace or justice they desire.

Therefore, we ask for the following from members of the Christian Reformed Church:

1. **Prayer:** for fellow Christians in Central America, caught up in fear, injustice and war; for peace, and the political courage needed to bring it about; for an end to the causes of violence — injustice, greed, corruption and more — all of which find their source in the unregenerate heart; for the mission of the church, that people may be brought to faith

in Christ, and the poor and powerless may be given hope.

2. **Correspondence with the governments involved:** letters and telegrams that ask for an end to armed interference in the affairs of other nations, and an emphasis on leadership and laws that promote individual freedom, sustain human dignity and create an environment conducive to the open expression of the Gospel of Jesus Christ.

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# Church

## Pastoral Pondering

### Understanding different forms of praise

There was once a worshipper in our service who lifted up more than his voice while joining us in the singing of one of the psalms. I don't know whether our brother needed some extra courage to do this, or whether he just never thought of our ways as he praised the Lord with one lifted hand. But the incident reminded me of the following story taken from a sermon by the Rev. J. Linton:

"A good Presbyterian minister in old Scotland had in his congregation a poor woman who was in the habit of saying PRAISE THE LORD and AMEN when anything particularly helpful was said. This disturbed the minister. So on one New Year's Day he went to see her. "Betty," he said, "I'll make a bargain with you. You call out PRAISE THE LORD just when I get to the best part of my sermon, and it upsets my thoughts. Now if you will stop doing this all year, I'll give you a pair of wool blankets." Betty was poor and therefore she liked the offer. She agreed and did her best to earn the blankets. Sunday after Sunday she kept quiet. But one day a minister came to preach who was bubbling over with joy. As he preached on the forgiveness of sin and all the blessings that follow, the vision of the blankets began to fade and fade, and the joys of salvation grew brighter and brighter. At last Betty could not stand it any longer, and jumping up she cried: BLANKETS OR NO BLANKETS, HALLELUJAH!"

Now, please, don't think I was disturbed, like our Presbyterian colleague, when this man in our midst did something different in praise to God. I do not believe that there is but one way in which to sing a new song. And if you want my honest opinion, I liked what this brother did. True, he did something for which king David was bawled out by his wife Michal. And he worshipped his Saviour in a manner considered unreformed by most of us. But I guess, like Betty he couldn't let anyone smother his joy. And so I heard him sing:

**Reformed or not reformed, I lift up to God my hand,  
In the midst of a people who may not understand!**

**Peter De Bruyne,  
Second Chr. Ref. Church,  
Brampton, Ont.**

## Press Parade

### A tribute to Overduin

In the Dutch weekly church paper, *Central Weekblad* in the June 8 issue there is an article by editor Dr. K. Runia in which he reflects on Dominee J. Overduin who passed away June 4.

Overduin was a very well known and able preacher, pastor, and writer. He has written many books which include devotional material as well as other books such as one on evangelism, one about his first congregation and several others. He was also one-time editor of *Central Weekblad* and a frequent contributor to it.

During the Second World War he spent time in a concentration camp due to championing the cause of Christian education. His book on the terrible experiences there has been translated into English and is called *Faith and*

*Victory in Dachau.*

Overduin was a very balanced man, never given to extremes. His vision of both the gospel and life was big and total. In an interview for the *Central Weekblad* article he said that in his preaching and pastoral work, he always wanted to bring an integral gospel which proclaimed Christ as Redeemer and Example. He also said that the gospel is not limited to the human soul but that it extends to the whole man and the whole world. It all begins with

being born again.

Overduin said that you cannot improve on Lord's Day One of the Catechism by summarizing what salvation and the Christian life is all about.

The Lord certainly gave a lot in this talented well-known servant of His whom He called home at the age of 80.

**Rev. R. Koops,  
Chr. Ref. Church,  
Cambridge, Ont.**

## Church News

### Christian Reformed

#### Called

— to Agassiz, BC, Rev. J. Corvers of Taber, Alta.

— to Burdett, Alta., Candidate J. De Vries

#### Address Change

Fellowship Chr. Ref. Church of Brighton, Ont. has appointed D. Roos as clerk. Please send correspondence to Fellowship Chr. Ref. Church, Box 699, Brighton, ON K0K 1H0 Canada.

#### Church meetings

After two years of rich blessings on the Praise and Fellowship evenings every second Saturday, they will shift to a mid-week meeting every 2nd and 4th Wednesday evening of the month, commencing September 28th at 8:00 p.m.

The Clarkson C.R.C. begins an in-depth education program for the entire congregation this Fall every Sunday morning and the need for a mid-week time of thanksgiving in praise and worship was expressed, to provide a greater balance for the whole week.

The Wednesday evenings will again offer plenty of praise and worship to God under the direction of the Holy Spirit. Grace and Coleen Reinders of Unity Music Ministries will lead with instrument and voice, Alice Verstraete will lead the ministry of prayer, and teachings will be given by a wide range

of pastors, teachers, and leaders from Christian ministries. In addition the evenings offer times of everyone sharing their faith. Many who have come to the Clarkson C.R.C. Praise and Fellowship evenings are blessed and acknowledge the Spirit of love, and peace, and unity as they fellowship with members of the congregation and the community at large.

If you would like more information please call Gerrit Verstraete at (416) 624-2058.

### CR SEE

#### Classis

"Classis is now in session," so rules the chairman of the day.

And tired brothers, with obsession await the "soup and buns" buffet.

**Klaas Sjs**

In the Board of World Mission this matter caused some furor the board made the decision: to transfer Frisians to SCORR!

**Sy Nodd**

## Orthodox Christian Reformed Church

Sunday worship service  
at Orange Hall  
Maitland St., North  
Listowel  
Telephone: 291-2194  
Rev. C. Bronsveld  
10 a.m. worship service  
2:30 p.m. worship service

## Winnipeg's Indian Ministry celebrates growth

Continued from page 1

The beginning of construction of the new Centre, and the demolition of the old, was preceded by a traditional Indian ground-breaking ceremony which took place Wednesday, July 20th. About 75 people, including traditional Indian elders, city dwelling Indian people, interested community people, federal, provincial, and city politicians, and Christian Reformed supporters were on hand to celebrate the new beginning.

Barbara Daniels, staff coordinator of Indian Family Centre and the first native person to work with Rev. DeBruyn, used picturesque and symbolic language and actions to initiate the new building program. "When we build new we must disturb the peace we have experienced here at the Centre. We will do this by breaking some stones away from the building ... Now we have to prepare for the new Centre building. We will do this by putting our foundation, this rock, in the ground." A prayer by an

Indian elder in his native tongue, and singing and beating on the drum in traditional Indian fashion also marked the ceremony.

Also speaking at the ground-breaking ceremony was Rev. Allan Groen, from the Kildonan Christian Reformed Church in Winnipeg, who spoke on behalf of the Council of Christian Reformed Churches in Canada. He stressed the unique perspective the Indian Family Centre has, based on the teachings of the Christian Reformed Church. "Ministry to native people," said Rev. Groen, "should lead not just to people who worship on Sunday, but to a community of men and women who work with the gospel with social and spiritual perspective and dynamics in the community where they are located." He added, "We should not superimpose white cultural traditions on this kind of ministry. People should not have to forfeit their historical, cultural, and social traditions in the worship of the Lord, but should be allowed to honour

those kinds of traditions and their own identity." Rev. Groen emphasized to the politicians and others gathered there of the on-going commitment of the Christian Reformed Church to the ministry amongst native people in Canada. For Indian Family Centre alone the denomination is committing 87 thousand dollars in 1983, 110 thousand dollars in 1984, and 118 thousand dollars in 1985, plus the 100 thousand dollars the churches are throwing in for the new building.

The remaining funds for the building project, adding up to a total of 340 thousand dollars, is being provided through the City of Winnipeg Core Area Initiatives, a five-year program to improve economic, social, and physical conditions in the heart of the city of Winnipeg. And through the federal/provincial NEED (New Employment Expansion and Development) program. Representing the federal government at the ground-breaking was Lloyd Axworthy, Minister of



Local Indians participate in a native song.

Employment and Immigration. Mr. Axworthy along with his co-signers at the provincial and city level, recognized Indian Family Centre's unique perspective and goal of "providing pastoral care and counselling services to native people in the community." He said, "I think it (Indian Family Centre) is really one of the fine institutions that is doing a lot of pioneer work in the downtown/core area of Winnipeg."

The construction of the new

Centre is a 20-week project. A unique aspect of the project is that it will utilize primarily native people in building the Centre. Says Rev. DeBruyn, "It was a priority for us to have the building built by native people, both so that native people can take ownership of the Centre and also so that we deal with the whole aspect of native development."



## Evangelicals speak about Vancouver '83

Many evangelicals from all over the world were present at the 6th Assembly of the World Council of Churches as delegates and observers, advisors and visitors, speakers and press representatives. Many are members of churches within the WCC framework. A number gravitated together and frequently shared impressions and matters of common concern during these days. This statement represents their deep desire to bear witness to what they believe God sought to say to them through the Christians they encountered, the words they heard and the official actions taken at Vancouver. They do not claim to speak on behalf of their churches or of all the evangelicals at the Assembly.

The theme of Vancouver is "Jesus Christ — the Life of the World." We are impressed anew with the rich diversity and complexity of the worldwide Christian movement. We found the exploration of this theme a stimulating experience, especially because the Assembly sought to call Christians everywhere to be more faithful to their threefold task — the pastoral, the prophetic and the apostolic. As a result, its ongoing concern is that the churches be spiritually renewed (the pastoral), that they become socially responsible (the prophetic) and that they display diligence in their holistic witness to the Gospel (the apostolic).

As we pressed deeper into days crowded with presentations, reflection and interaction, it became apparent that Vancouver 1983 marks significant progress over the last two Assemblies (Uppsala 1968 and Nairobi 1975) in its overarching spiritual and biblical orientation. This was apparent in the following ways:

1. The dimension of worship was both central and spiritually refreshing. At plenary sessions and in the daily worship services, we enjoyed warm communal fellowship as we reached out to God in prayer and praise.
2. The wider space given to Bible exposition and the affirmation of basic biblical themes in plenary sessions represented unmistakable loyalty to the historic rootage of our Christian faith.
3. Biblical messages on the nature and mission of the church under such key themes as Jesus Christ, life and the world, prepared the way for earnest efforts to relate these truths to the problems facing Christians today.
4. The Orthodox with their trinitarianism, their spirituality, and their participation in group discussions at all levels reminded us of some of the church's non-negotiable treasures, while other segments of the worldwide church called us to face the urgencies of today.
5. We entered into deeper anguish over the terrible injustices currently perpetrated

ed against the poor, the powerless and the oppressed throughout the world. We perceived anew that the issues of nuclear disarmament and peace could become a pre-occupation and divert attention from the equally urgent issues of deprivation, injustice, human rights and liberation.

6. We found ourselves standing with the many who refused to believe that the powers of

courageously the relation of Jesus Christ to the totality of human need and experience. We see one-sidedness in a preoccupation with "contending for the faith" while ignoring a world going up in flames.

2. That as the church presses deeper into the '80's, all agreed that Christians shall increasingly be drawn in their biblical reflection and theologizing to focus on the plight of the poor — those whom Christ particularly singled out as the ones to hear the good news of the kingdom [Luke 4:18, 19].

3. That increasingly, the church is being reinforced in its perception of the demonic dimensions of structural evil. They are as offensive to God and as destructive to people as any personal evil. One WCC official spoke for many when he related the poor to "the church's most important

America as a positive step toward the achievement of peace with justice throughout the area.

As evangelicals we rejoiced that the Assembly did not simply confine itself to the prophetic task of the church. The nurture of Christians and their witness to the unbelieving world were also included. But we would not be true to our evangelical convictions were we merely to endorse the positive affirmations made at Vancouver. We were troubled by occasional statements which implied that apart from Jesus Christ the world can have life. Not every address reflected high Christological and soteriological perspectives. On occasion we wanted to rise up and call the WCC to be consistent with its own basis: "A fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the

following observations.

1. Although the WCC Central Committee had approved [1982] an illuminating and thoroughly evangelical study: Mission and Evangelism — an Ecumenical Affirmation, we were disappointed that it wasn't referred to in any plenary address. We were gratified that the Affirmation received strong support in the Programme Guidelines Committee Report, in other reports and in the Assembly's Message to the Churches. No evangelical counsel was widely sought in its preparation. Furthermore, the Assembly did not give central place to the shameful fact that at this late hour in the history of the church, more than three billion have yet to hear the Gospel of Christ — despite Christ's mandate that it be proclaimed to all peoples. We did not feel that the Assembly adequately treated either Gospel proclamation or the invitational dimensions of evangelism.

2. On occasion terminology became fuzzy and theology worse. For example, while the Assembly frequently heard that sin brings social alienation, little was said about spiritual alienation — from God himself. As a result, the redemptive dimension of Christ's sufferings on the Cross was not particularly stressed. Moreover, while larger issues of social ethics were frequently treated, more personal ethical concerns rarely surfaced. In sum, there were times when we wished that evangelical voices in the churches were given the prominence accorded some theological mavericks. Fortunately, in the issue and discussion groups, we heard evangelical men and women participate whose evident concern was to remind fellow delegates of the biblical authority and witness to the issues under review. Evangelicals are convinced that if Jesus Christ is the life of the world, His claim that His words are spirit and life [John 6:63] should not be downplayed.

All of which brings us to raise the crucial question: What should be the

Continued on page 17 ...



The relationship between evangelicals and the WCC was discussed by (l. to r.): Peter Kuamir of Yugoslavia, a Pentecostal, Orlando Costas of Puerto Rico, a Baptist; Waldron Scott of USA, a Presbyterian, and Emilio Castro, WCC World Mission and Evangelism Director

oppression, death and destruction will have the last word on human existence.

7. Finally, and most important of all, representatives from all segments of the church called the Assembly to accept the reality that Jesus Christ is indeed the life of the world. Women spoke alongside men. The youth and the disadvantaged were heard. Even the children. And the ordained clergy made no attempt to dominate the ministry of the Word of God.

Ever since the WCC was formed in 1948 at Amsterdam, each successive Assembly has been unique. Vancouver was no exception. In its study papers, group discussions and personal conversations, we could readily discern several concerns:

1. That Christians must rigorously eschew any docetic understanding of the Gospel: The church can only be renewed today if it faces

missiological issue — the centrality of Jesus Christ." Christ alone is the life of the world and He alone can deal with the problem of evil. But He must be proclaimed to all peoples. And the majority of those who have not heard the Gospel are the poor.

4. That the dominant issue before the church today is the interrelation of its concerns for justice and peace. They cannot be separated. We note that this issue has both vertical and horizontal implications. Moreover, the biblical vision of justice with peace through Jesus Christ, the life of the world, was not posed as one of several options for those who could follow Him, but as the only option.

We were moved to join hundreds from the United States and Central America who covenanted together to seek a better understanding of the issues involved in the present conflict in Central

Scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son and Holy Spirit." We would assert that WCC leadership has the solemn responsibility to uphold this confession in all its public programs.

True, none of us wants to judge the Assembly by the input of some of the speakers. Nevertheless, at the end of the second week of deliberations we would like to make the



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# School

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Institut Farel is a faculty of theology based on the historical reformed confessions. Owned and operated by the Reformed Evangelical Alliance, it was established to provide "spiritual, personal and professional formation to pastors of francophone churches."

It is an academic institution offering a program leading to the Bachelor's degree in Theology.

Institut Farel is a school for the laity. It addresses itself to all those who seek to deepen

their knowledge and understanding of the Scriptures and who want to obtain and strengthen a Christian and reformed world-and-life view.

University and college students, homemakers, nurses, elders, deacons, Sunday-school teachers, youth leaders, businessmen, teachers, and others, of whatever conviction and persuasion, are welcome to participate in and avail themselves of the services of Institut Farel.

Institut Farel is a missionary training institute. Beginning in the summer of 1984 a program will be offered for those who want to equip themselves for missions to Quebec and the francophone world overseas.

Administrators of the University of Quebec and of Laval University in Quebec City have indicated their interest in discussing the possibility of the establishment of an official link with Institut Farel. This is of the utmost importance because students of Institut Farel cannot yet receive loans and grants from the government, nor have the programs and courses of the Institut Farel been accepted and recognized by other universities.

Approximately 30 students studied at Institut Farel this summer. Some came from the

Christian and Missionary Alliance, the Evangelical Baptist and Union Baptist churches, the Pentecostal Assemblies of Canada, the Christian Brethren, the Presbyterian Church, the Mennonite Brethren, and the Roman Catholic Church; others had no church affiliation at all. Some worked with Campus Crusade, Inter-Varsity or The Navigators.

The courses taught were Introduction to New Testament Greek, Biblical Hermeneutics, Readings in Missiology, Translation and Communication of the Gospel, and Initiation to the History of Classical Dogma.

Their instructors included visiting professors Dr. Paul Wells from Aix-en-Provence and Dr. Gerald Bray from Oak Hill College in London, England.

### Attention principals!

Could you take three minutes from your busy schedule to check whether your school bulletin is sent to *Calvinist Contact* whenever it appears? Christian education is an important pillar of the reformed community, and we do want to report on it regularly. We need your input. Ed.

## Chalkmarks

### A cheerful heart is like good medicine

The two angels sat on the windowsill of Westside Secondary. White chalk squeaked a dreadful monotone, contrasting sharply with the sunlit, laughing chalkdust. The students were silent. They were somberly silent. Susan McCluskie filed her red nails and Tom Dawson sleepily concocted spitballs. Mr. Smith wrote, pointedly explained, and wrinkled his forehead — but there was no smile, no bond, no singing in the learning.

"Learning," said the first angel, "should be a song." "A song," said the second, "is praise." They leaned forward, cupped sunlight in their hands, tossing it onto the paint-cracked windowsill.

John Alistair Brown leaned down and retied his shoelace. Then, with the same stagnant enthusiasm, he wrote an equation into his brown notebook. Maybelle Flair adjusted a button and studied a run in her pantyhose.

"What say you," said the first angel, "shall we have a minor miracle?" As answer the second scooped up a ball of sunlight, mixed it with the chalkdust and sent it bounding through the classroom. It hit the board, Mr. Smith, several desks, until it finally disintegrated.

Mr. Smith turned. Actually, that is an understatement. There is nothing incredible about turning, but Mr. Smith did it fervently on the heels of his shoes. It simply oozed attention out of the students and everyone stared at him.

Mr. Smith smiled, which was also unusual, opened his mouth and sang a square root. Pavarotti was nothing compared to it. Mr. Smith rejoiced in the perfectly innocent and previously boring number once more. Like a flying missile that square root went straight to everyone's heart. Lifting his hands, Mr. Smith beckoned the class to join him.

Tom Dawson grinned idiotically, but for some reason unknown to himself, baritone. Softly at first, he reveled in the mellow sound he had not known he could make, let alone of a square root. He noticed simultaneously that Susan had a most attractive voice and that her rendition was extraordinarily lucid. Small Tina Soul, with the horn-rimmed glasses and the severe acne, pirouetted around desks like Karen Kain and everyone was astonished at her beauty of movement.

Mr. Smith spiraled about again and wrote the next program on the board — in pink. It seemed somehow to be a happy problem and everyone smiled in anticipation of the learning.

"How long?" whispered the first angel. "If they catch the right spirit," answered the second, "it can last forever."

At that moment, Mr. Smith examined the pink chalk quizzically, then erased slowly, exchanging for white. John Brown closed his brown notebook with a sigh, and yawned at the clock. Tom Dawson puzzled between a spitball and the blackboard. The square root was no longer laughing and seemed to have regained its natural, blank expression. There was only shadow where there had been a touch of colour.

"They lost it quickly," the first angel nudged the second. "Like manna in the desert," replied the second.

The bell rang.

C. Farenhorst Praamsma,  
Owen Sound, Ont.

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**Rev. H. Gunnink**  
(613) 592-5871

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## The Dutch "school struggle" — important issues remain Part 3

In the first two installments of his three-part series on Groen and VanderBruggen, Sawyer looked at the lives of the two Reveil men and explained how they drifted apart in their views on the state and society. In this third and last installment, we can see how the problem of a christian state is worked out in later years and how both men have contributed to a better understanding of the problem.

Frank Sawyer

### 6. Idea of a Christian society ... or Christian idea of society?

As we noted, the wider background of this school-struggle was the problem of the Christian state. Kalsbeek puts it this way, in *Contours of a Christian Philosophy*, p. 227 ff.:

"... during the second half of the last century one of the dominant issues in Dutch political life focussed on the question of the relationship between religion, home, church, state, and education. Who has the right to determine the religious direction of curriculum in schools? The state, the church, or parents?

This issue came to a head in 1857, in the conflict between Guillaume Groen van Prinsterer, major spokesman of the Anti-Revolutionary movement in parliament, and J.J.L. Vander Bruggen, head of the cabinet and Minister of Justice. Vander Bruggen introduced an Education Bill in parliament which, in Groen van Prinsterer's view, did not do justice to the rights of the christian citizenry. The basic question, of course, was the relation between religion and the state. What role does religion play in a society which had permitted the liberal humanism of the French Revolution to become the dominant cultural force? Can religion still play a role in the realm of politics in a time when the direction of the state is in the hands of the humanist shapers of culture? Should Christians simply relinquish the state to them?

... Vander Bruggen defended his position in these words: 'I, too, am convinced that a sower must go forth to sow God's word ... but that work of sowing ... does not belong to the jurisdiction, to the competence of the state, and therefore it also does not belong to the jurisdiction, to the competence of the state school.'

When the Education Bill became law in 1857, the only recourse for Protestants and Roman Catholics was the establishment of private schools, either by the church or by societies of christian parents. Vander Bruggen himself had put this alternative course into practice. This shifted the

issue. In the following decades the debates centered around the question: do these private schools have a legal right to public funds? It took a long time before an equitable solution was finally accepted by the Dutch parliament."

Since the time of Groen and Vander Bruggen, many who look back to Groen as an important figure in Christian education and politics, have yet sided with Vander Bruggen on the issue of the relation of church and state. Here the line of Kuyper-Dooyeweerd veers off from Groen, in contrast to Hoedemaker-Van Ruler. Or: sphere-responsibility and the disestablishment of the state-churches, stand over against the Corpus Christianum-idea and the Theocratic-ideal. It is good to point out the similarity between Vander Bruggen and Dooyeweerd, because, at least in North America, epigones think in terms of Groen-Kuyper-Dooyeweerd, to the exclusion of the importance of Vander Bruggen.

Of Vander Bruggen and Dooyeweerd, Kalsbeek says, "Both agree that the christian statesman is not permitted to use the power, the influence, and the financial resources of the state for the extension of the Kingdom of God, for missions, evangelism, etc. Vander Bruggen, too, described, a christian statesman in these words: 'He is a faithful servant of his Lord in the affairs of state only when in that area ... he thinks, speaks, and acts in a manner that is in accordance with the nature of the sphere in which he works, as willed and ordained by his Lord.'"

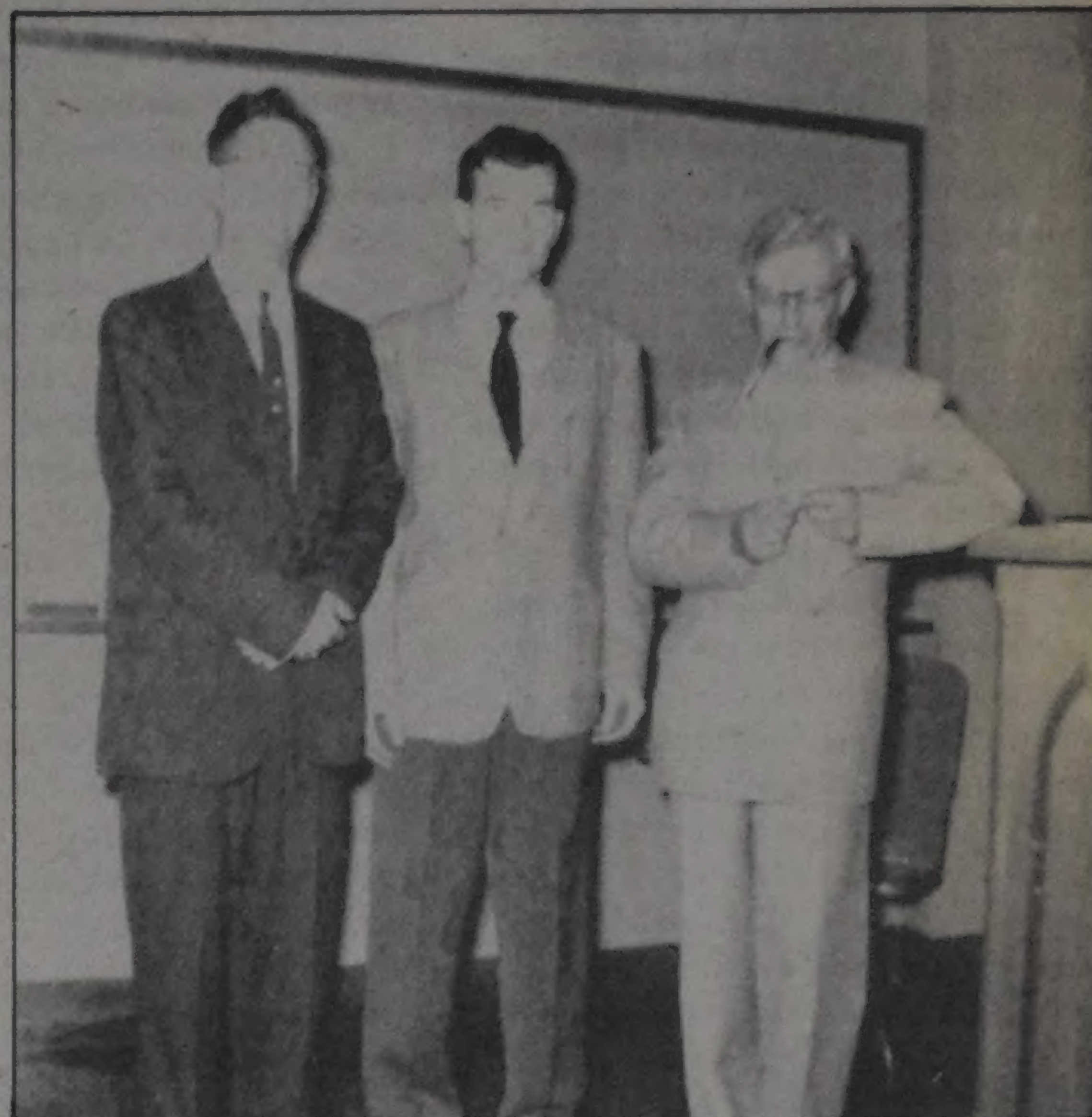
Worth quoting, also, is Runner, who has done much to promote the name of Groen, not in the least by the instigation of a study club at Calvin College, which went by the name of the Groen van Prinsterer Society, and permanently influenced various students over a number of years. In a publication of this club, the theocratic-ideal is expressly dismissed as not suitable for a plural society. At the conclusion to an address to the Christian Labour Association of Canada on its fifteenth anniversary, Runner says,

"... we here today are not advocating, as Christians have in the past, a Christian society. Not today. We realize that perhaps a majority of western men today are not Christian believers. We believe the error of the rationalists was that they continued to hold on to the medieval idea of a single monolithic society. And T.S. Eliot is still thinking along these lines (in *The Idea of a Christian Society*). Instead of his Idea of a Christian Society, we would propose that we develop a Christian idea of society, where the fact of a plurality of faiths (including the rationalist's faith in *ratio*, or the scientist's faith in operationalism) is recognized ...

Toleration is really possible to the greatest degree only in a pluralist society. We Christians no longer wish to impose our views on others who do not agree with us. We simply do not wish the *humanist dogma* to be imposed on us. We want each faith to be free to organize the several areas of life-struggle, at least those where the crucial struggles of a particular era are concentrated. This has been the Achilles' heel of the humanist society. Humanism made what it called Reason absolute, and permitted it to set the limits of toleration.

"... We appeal to the humanists in our society not to allow an old dogma to get in the way of true humanity."

Here we are so close to Groen's reveil-urgency of evangelical social action — and so far removed from Groen's theocratic views! We are sailing in the wake of Vander Bruggen!



From l. to r.: Prof. H.E. Runner, Rev. J. Vos and Prof. H. Dooyeweerd at a Unionville conference in 1958.

The idea of independent schools was Vander Bruggen's out of principle, and became Groen's out of compromise.

On the other hand, Vander Bruggen was principally against the idea of a Christian political party, while Groen — once more out of need — stands at the foundation of the Antirevolutionary Party. But it was Kuyper who really gave a thetical basis for separate organizations.

In his "Theses on the Relationship between Christendom and Politics", Vander Bruggen sharply divides the work area of church and state. He does this in a way that is not free from dualistic misunderstanding, by contrasting external temporal to internal eternal matters, law and gospel, etc. Christians give witness, he writes, not as a party, since

Christianity is not a party matter, especially not a political party affair. Christians give witness "simply as Christians" according to "their calling of God to be the light of the world."

Of interest here is that Vander Bruggen is much more individualistic toward Christian political witness, while he was a champion of communal witness for Christian education.

The consistent calling to communal witness through Christian organizations, is thus the later development under Kuyper.

Drs. Frank Sawyer is a Canadian missionary living and working in Puerto Rico. He has a special interest in the history of reformed thinking and is an accomplished poet-preacher.

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# Feature

## The mice need a place to live too

Berta Hosmar

We always liked it when our baker, back in Holland, came to deliver bread to our house. He was a happy man and he usually had a joke or two to share with us. As the second world war dragged on and on food became scarcer, and, of course, so did the flour that bakers needed to bake bread with. Pea flour was sometimes substituted for the real thing, and who knows what else, for often the once fresh, white bread had a greenish colour, and a rather unpleasant odor.

Once my mother tried slicing a loaf, but soon discovered there was little to slice. Under the dark, hard crust was a giant tunnel which led from one side of the loaf to the other. When confronted with his product, our baker laughed uproariously and explained, "The mice need a place to live too, they probably crawled through it first before I put it into the oven!" Because we were children, we believed him, and for a while slicing a loaf of bread became an adventure. Who knows what kind of surprises we might find!

Going to his store was also a privilege. The place smelled so good, and his wife, who sometimes helped out, always gave us a treat, until towards the end of the war also this store was virtually empty.

One day we discovered that the baker, who was the father of two sons quite a bit older than us, had yet

another son. Our parents had known all along, of course; but we hadn't, until one day, while buying something in the store, we heard a strange noise. It came from the room behind, like somebody banging something on the floor. And then we heard a loud crying, but there was something queer about that crying. We were a little frightened, and at home we talked about that weird sound.

"Oh, that must have been Johnny crying," we were told. "Johnny is their retarded son, he must be 14 or 15 years old now, but he has the mentality of a small baby." We wanted to know more, and found out that Johnny spent his days in a playpen, he could not feed himself, or speak, or walk, nor was he toilet trained. In other words, he was severely retarded.

His mother had devoted all these years to Johnny. She had her hands full with her other two sons and the bakeshop, but Johnny took up most of her time. He was completely helpless and without domestic help his mother could not have managed.

The next time we were in the bakeshop we paid a little extra attention to Johnny's mother. She was a friendly, quiet, soft-spoken lady. There was something refined about her which we, as children, could not define, only feel. She did not speak the local dialect for she had come from another part of the country. She was small and slim and her hair was silvery white.

Then one day, just before the war

ended, an Allied plane dropped his deadly cargo on our town, in order to destroy the railroad and the bridge, thus blocking the retreat of the Germans. A few bombs destroyed our school and several streets, and among the many dead was also a son of our baker.

Not handicapped Johnny, who was really a much-loved burden to his family, but the second son, a bright high school student, and pride and joy of his parents. For a long time after the war our baker did not tell jokes anymore. His oldest son started to help in the bakery and also did the deliveries.

The stores gradually filled with goods again, and we resumed our weekly trips to the bakeshop. Johnny's mother stood behind the counter again, but somehow she looked a little smaller yet, more frail. Yet, she still had that quiet, friendly smile. We grew older and became a little less self-centred and started to pay a little more attention to the people around us.

We noticed, and heard from others, that Johnny's mother hardly ever went out. She could only go to church once, and occasionally we would see her briefly on the street when she had to go shopping. But the rest of her life she devoted to the care of Johnny.

"Such a shame, she should put that boy in a home, he would not know the difference, and that poor little woman is wasting her whole life looking after that child, she never goes out, how can she enjoy life this way, but she's

determined to keep him at home as long as she can," people said.

Our baker gradually recovered from the death of his son, and slowly his smile returned and also his jokes. He was an avid hunter and once he decided to play a joke on his neighbours. He got the preserved skin of a rabbit and dressed his lazy, ill-tempered housecat in it. A few stitches with a needle and thread and the cat looked more or less like a bunny rabbit, except for his long tail. He placed the cat in front of his neighbour's house, knocked on the door, and then ran back to his bakery.

The stunned neighbour saw a strange-looking, hissing creature on his doorstep, and grabbed a broom, but the cat fled and started running among the passersby on the sidewalk, until some fifteen minutes later a policeman brought the animal back to its rightful owner, who almost fainted laughing. "That man needs some fun, with his handicapped son and his wife always busy, he needs a good laugh once in a while," people said again.

Johnny stayed home until he was middle-aged and briefly moved in with his older brother after his parents had died. The oldest son, who also had a family of his own, could not keep Johnny; so he was finally placed in a home, where he was lovingly taken care of.

Berta Hosmar lives in Whitby, Ont., and likes to do free-lance writing.

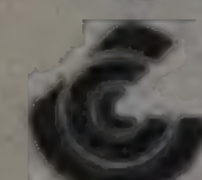
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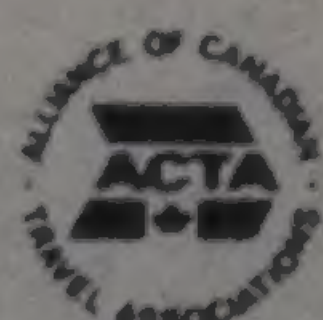
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# People

## God's creation inspires young artist's work

### Margaret Griffioen

Love and concern for God's creation, not money, is the inspiration behind the work of wildlife artist Ron Kingswood.

Rated as one of Canada's top ten wildlife artists, the 23-year-old St. Thomas resident has set firm priorities in his work and life. "A legitimate artist is not solely out for the money," he says.

"Hopefully, I'm out to do something with my life. I believe everyone is on this earth for a reason and has a gift. I feel my gift is painting — to share God's creation and to help organizations raise funds through donating my work. I feel this is where my work is needed the most. Wildlife art can be quite lucrative, but I'm not concerned with just selling and hoarding money."

Because of this, Kingswood has donated several of his original paintings as well as some reproductions to various organizations. Last November he donated a painting entitled *Wood Ducks* to the World Wildlife Fund auction in Toronto. The painting sold for \$8,500.

Kingswood mostly paints birds, although he is now branching into other areas of wildlife. "I like to paint birds because I feel that I know birds best. I have always enjoyed birds and it is because of them that I got started in painting."

As a boy, Kingswood received a magazine called Audubon where he saw many illustrations of birds. He began to correspond and send sketches to the magazine's artist. He not only received valuable critiques on his work but had his letters returned to him — edited.

### Career decision

The final decision to paint full-time came during the summer of 1978, according to Kingswood. For the first time he was employed as an artist, doing book covers, brochures and paintings for the Department of Natural Resources. "It was a real eye-opener for me and I realized then that I wanted to paint as a career."

His first painting was the head of a sparrow hawk. "It was anatomically incorrect," laughs Kingswood, "and the guys in the States (the Audubon artists) must have got a real kick out of it."

Despite this, Kingswood decided to keep painting and received a lot of support from his family and friends. He lives with his family (who translated their name from the Dutch Koningswood) and his studio is right next door to their home. "Everyone has been very encouraging. Some

of my friends would joke about it a bit when I first started and say, 'you want to paint birds? You must be crazy.' But most people have been very supportive."

To help improve his work, Kingswood attended a special full-time art program at H.B. Beal Secondary School in London for two years and took a semester of ornithology (the

almost a part of it, that when you walk into the room your first reaction is WOW!"

### Quality important

Quality is one of Kingswood's prime concerns. "I think good art is good art regardless of what the style is. To produce good art is my goal."

"I spend a lot of time on

influences on Kingswood's career, is world renowned wildlife artist Robert Bateman. Kingswood first met Bateman in 1978 at an exhibition in Simcoe, Ontario. "I ran up to him and showed him some of my work and he was quite critical. I was really shocked, but he told me to keep at it."

Since that meeting, which Kingswood finds embarrassing

### Career highlight

And doing his own thing has been quite successful. A highlight in his career came this past spring when he was commissioned by Western University to paint a Peregrine Falcon, (one of 15 endangered Canadian wildlife species) which was presented to His Royal Highness The Prince Philip, Duke of Edinburgh July 1 at the university. The Duke received an honorary Doctor of Laws Degree and was presented with the 121.9 cm x 91.4 cm painting as recognition of his work in the World Wildlife Fund, of which he is President.

"I was thrilled to do a painting for the Duke, whom I admire very much," said Kingswood. "I usually don't do commissions, but you don't turn down an opportunity to paint for a Duke!"

Kingswood first met the Duke at the November auction in Toronto and describes him as very knowledgeable and concerned about wildlife and preserving what is left in nature. "Even when he received the law degree, he spoke on wildlife. He's very concerned."

Kingswood is also very concerned with wildlife preservation. A member of the Federation of Ontario Naturalists, the Canadian Wildlife Federation and the Audubon Society, he is deeply involved with making Canadians realize the importance of birds and wildlife. He says some progress is being made, but for many people money is a greater concern.

One of the greatest influences on his concern for nature is his christian faith. A member of the St. Thomas Christian Reformed Church, he says, "Nature is very personal to me and just being out doors gets me close to God's creation. I prefer to walk alone and be surrounded with His creation. I get an inner peace and become very inspired."

"I think a christian upbringing has a lot to do with that — knowing there really is a God responsible for all of nature."

"My goal is to continue to paint God's creation."



The "Peregrine Falcon" painting presented to Prince Phillip, July 1

study of birds) at Western University to learn more about the anatomy and behaviour patterns of birds.

Most of his paintings are very tight and detailed, and are a style which Kingswood describes as realism. "I want to get away from that a bit, anyone can do that type of detailed work. I'm trying for a style which uses fewer brush strokes but is still realism. The work should be more spontaneous, with a clear, sharp look, not like it's been laboured over for a month."

He also enjoys doing his paintings large — some are three or four feet long and wide. "I like to make an impression. I love to see a painting that looks like you are

preparation, to ensure the proper shape, texture and other qualities I want in my work," said Kingswood who paints an average of 15 pieces each year.

He is not eager to have reproductions made of his work, although many artists have made a lot of money with them and they are good for artist exposure. Kingswood believes doing too many reproductions "cheapens your work."

"If a painting is good quality, people will buy it and you earn more respect as an artist." Currently, depending on size and demand, Kingswood's paintings sell anywhere from \$500 to \$4,000.

One of the greatest

to remember, he has come to know Bateman, who lives in Milton, Ontario, much better. According to Kingswood, Bateman also doesn't get excited about wealth, "he just loves to paint." For a long time Bateman was a major influence on his painting, but Kingswood says he now is breaking away and doing more of his own thing.

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ENJOY

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Do you like to laugh and smile and sort of feel all warm inside with bubbly grins? Well a poet named Ogden Nash knew all about that. He could stretch words like bubblegum. He could bounce words up and down like basketballs. He broke every rule of grammar and spelling possible and made teachers cry. Let's read his little bit of verse on The Pizza:

Look at itsy-bitsy Mitzi!  
See her figure slim and ritzy!  
She eats a Pizza!  
Greedy Mitzi!  
She no longer itsy-bitsy!

Now confess, didn't that produce a tiny grin? Try another: The Octopus  
Tell me, O Octopus, I begs,  
Is those things arms, or is they legs?  
I marvel at thee, Octopus;  
If I were thou, I'd call me Us.

Ogden Nash said about his own work, it is "fortunately slightly goofy and cheerfully sour." He was a laughing philosopher who put a lot of ordinary events into his poetry. He seemed to, as one man put it, 'take words apart to see what made them tick and put them together again so that they click ... and not necessarily in the condition in which he found them.'

Spring is what Winter,  
Always gazinta.

Kids, and parents, pick up a Nash book at your library this week, and laugh with your family.

C. Farenhorst Praamsma



LEARN

Scoreboard

The Netherlands is so called because a large part of the western area is below sea level. High tides from the North Sea sometimes spill onto the land flooding much of it. Because of this many dikes have been built to control the water and make it useable again. The many canals which have resulted from this provide both summer and winter sports for the Dutch people.

In the summer water sports such as sail boat racing, pleasure sailing, motor boating, fishing and swimming are very popular as well as others. Soccer too is a favourite game. Many cities have teams, and Holland has a fine international team.

Young and old love cycling. Most roads have a bicycle path for safety. Because the Netherlands is very flat there are many smooth paved roads which makes cycling in Holland a pleasure. In good weather the Dutch go to work, school, everywhere by bike.



An unusually snowy winter in Holland in 1979.

Young people travel to beaches, parks and across the country, staying in youth hostels over night on longer trips.

When the eastern wind brings cold weather and snow the canals freeze forming thick ice on the surface, young and old get out their skates to skate the canals.

The canals go from town to town which makes it more interesting than going in circles at a rink as we usually do. Ice hockey is played in rinks and fresh ice as it is here in Canada. The Dutch national team competes both in the winter Olympics and in world championships.

Each winter in Friesland races are held such as the Eleven Town race along a canal which connects eleven towns over a distance of 180 kilometres.

When the sportsminded Dutch want to relax they may play checkers or go bowling, play volleyball or a game of boules (lawn bowling).

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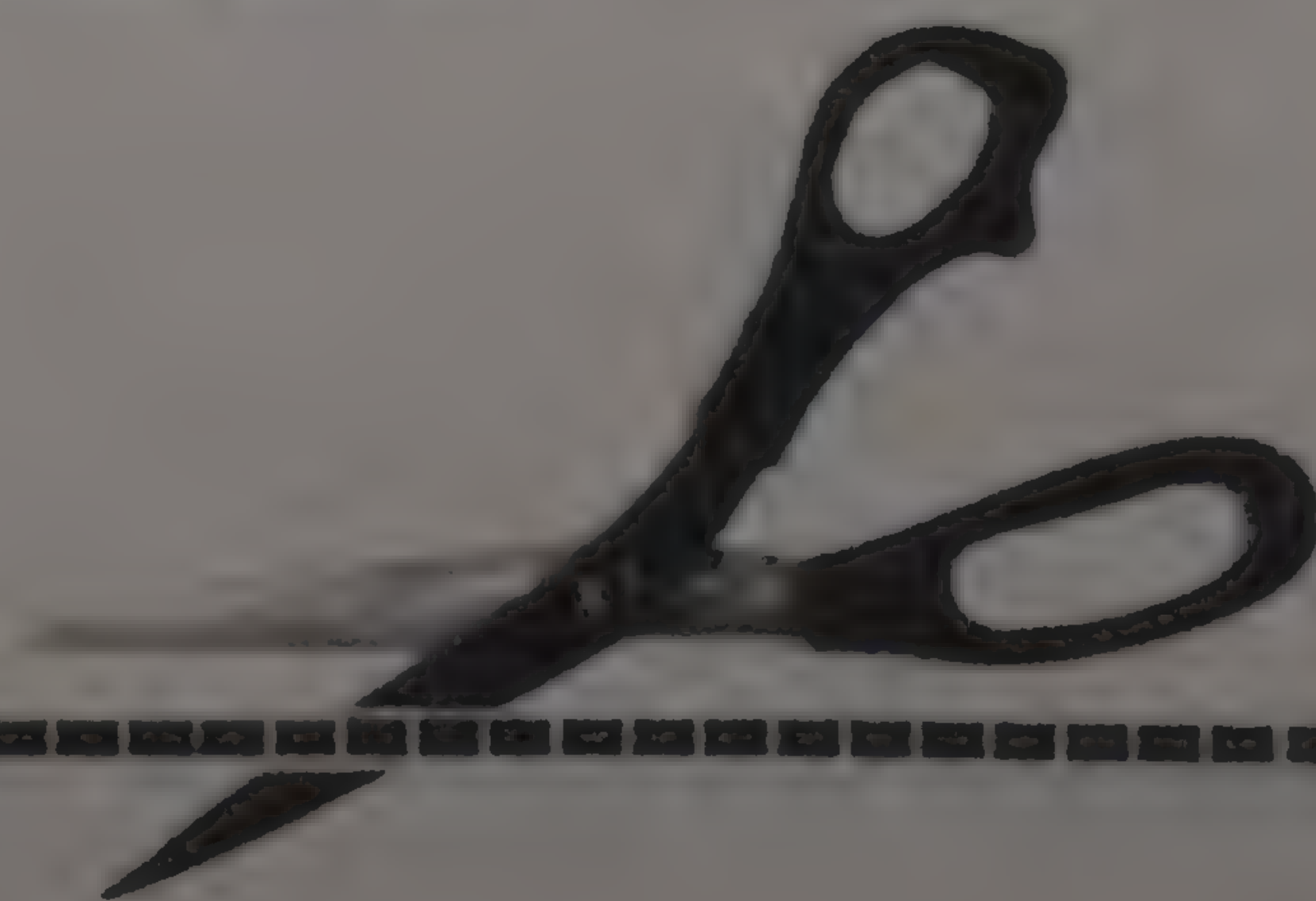


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Marc Wolters of Calgary will be packing his C.C. when he goes to Mount Royal  
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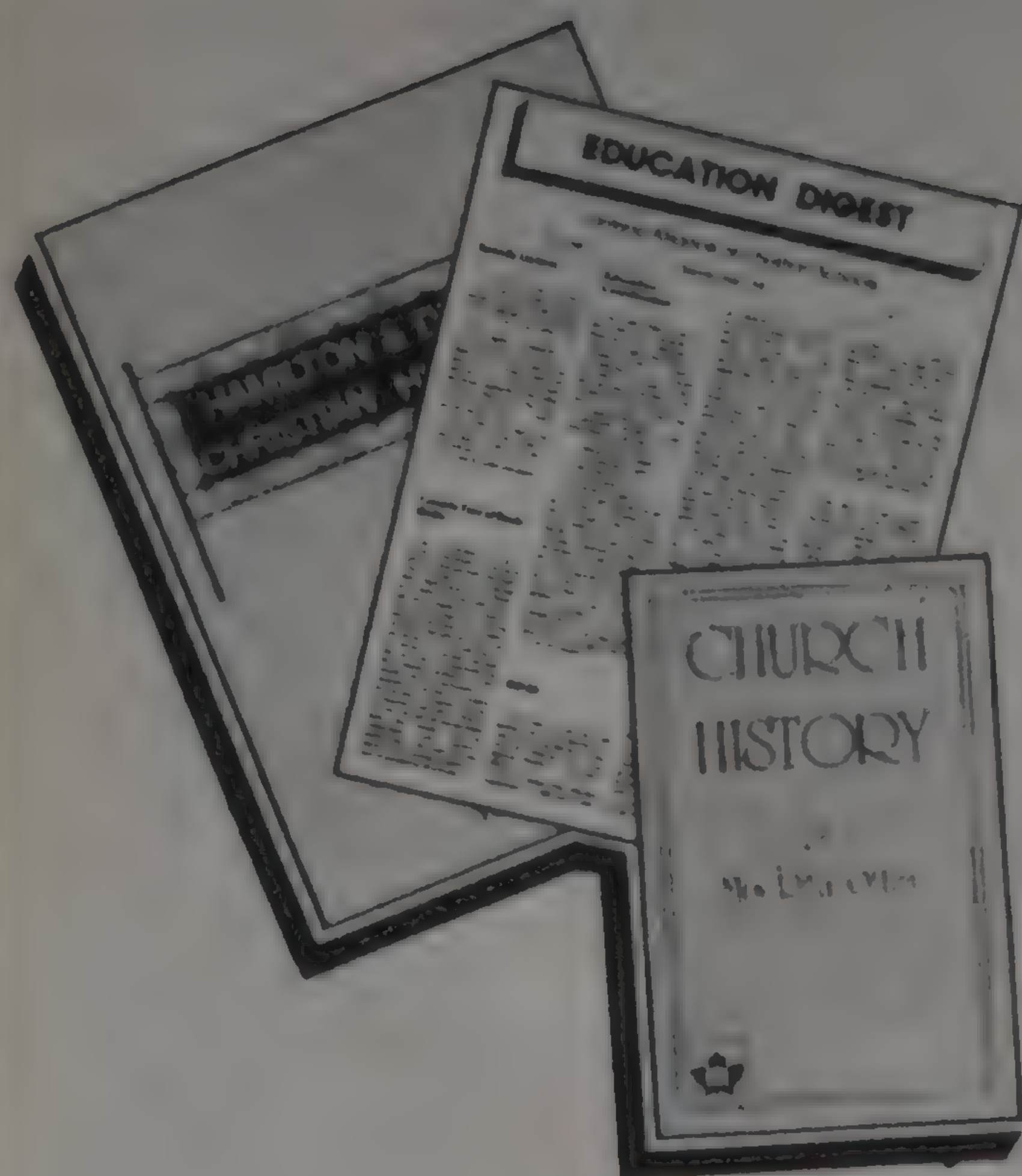
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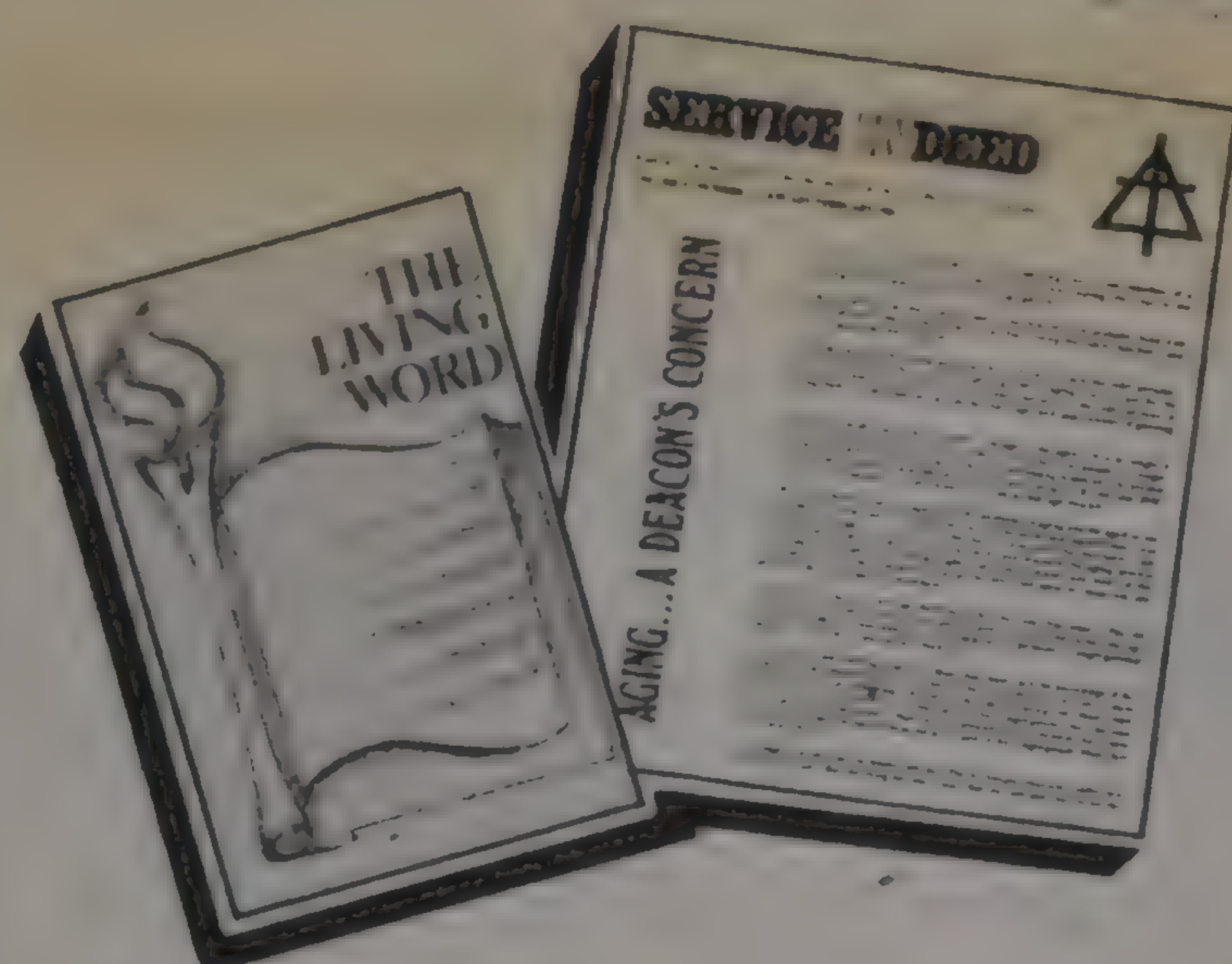
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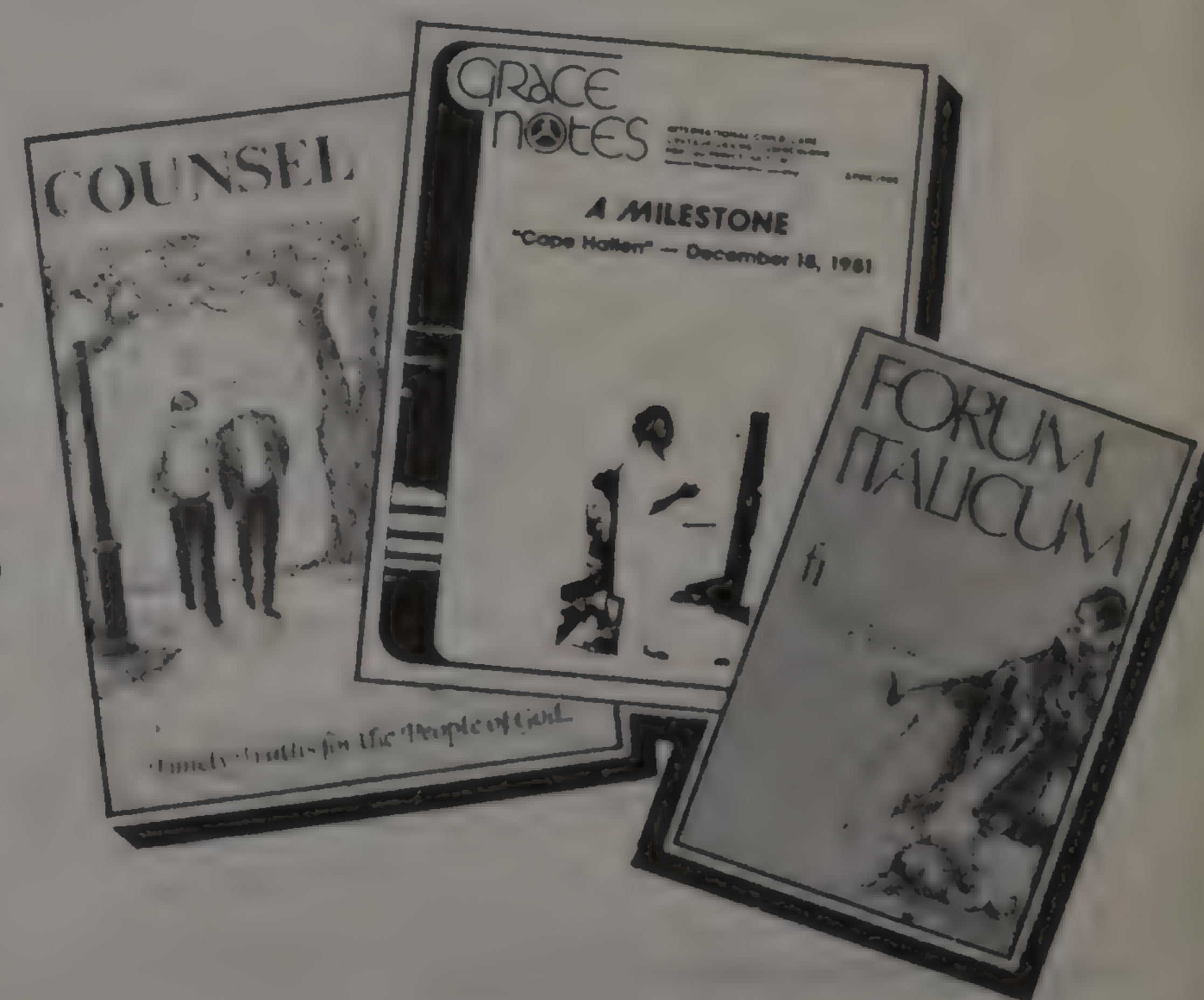
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## THANKS

**LAMMERTSEN:** A big "Thank you" to all of you who remembered us on our 40th Wedding Anniversary. We praise the Lord for many blessings.  
 Gerard and Ge Lammertsen, Rexdale, Ont.

## BIRTHS

**de JAGER:** "I praise you because I am fearfully and wonderfully made" (Psalm 139:14a).  
 We, Julius and JoAnne, thank and praise God for his wonderful blessing of a baby girl, YOLISA JOY, born on August 11, 1983. She joins sister Joanna Betsie and brother Aaron Taeke.  
 457 O'Connell Rd., Peterborough, ON K9J 4E1

**GROENEWEGEN-BISSCHOP:**  
 Harry and Jeannette announce with joy and thanksgiving the birth of a beautiful baby girl, LINDSAY JOY, born August 15, 1983, 7 lbs. 6 oz. A little sister for Erin Dawn, Sandra Lee, and Timothy Brian. 7th grandchild for Sander and Sena Bisschop, 10th for Herb and Mary Groenewegen. A great-grandchild for Mr. and Mrs. A.H. Bisschop, and Mr. and Mrs. J. Prenger.  
 151 Annabelle St., Hamilton, ON L9C 3T8

**HELLINGA:** We, Roely and Jane, thank the Lord for entrusting into our care another daughter. She arrived Sunday, August 21, 1983. We have named her EMILY JANE. She is a precious little sister for Lena and Steven. Proud grandparents are Mr. and Mrs. J. Breukelaar of Brampton and Mr. and Mrs. R. Hellinga of Willowdale.  
 18 Gleneaden Court, Bramalea, ON L6S 2J7

**VANDENBERG:** "The Lord will be your everlasting light. And your days of sorrow will end" (Isaiah 60:20b).  
 DAVID, stillborn on Saturday, September 3, 1983, our infant son and brother to Justin, Daniel and Renee, is now in heaven.  
 Dennis and Linda Vandenberg, 291 Erie Ave., Brantford, ON N3S 2H7

## MARRIAGES

**DYKSTRA-VOS:** In the spirit of christian joy, Mr. and Mrs. Jack Dykstra, St. Thomas, Ont., and Mr. and Mrs. Omke Vos, Red Deer, Alta., are happy to announce the wedding of their children, BETTY ANN and JOHN. The ceremony, the Lord willing, will take place on Saturday, October 8, 1983, at 3:00 o'clock, in the West End Chr. Ref. Church in Edmonton, Alta. Rev. Gordon Pals officiating.  
 As they begin their life together, we pray that the Lord will bless them throughout their life.  
 Future address: 148 23B River Bend, Edmonton, AB T6H 5A9

## MARRIAGES

**BULL-FRANKRUYTER:** Mr. and Mrs. Gordon Bull of Hamilton and Mr. and Mrs. Meindert Fankruyter of Brampton, are pleased to announce the forthcoming marriage of their children, CATHERINE and JOHN. The ceremony will take place, D.V., on September 23, 1983, at 7:00 p.m., in the Second Chr. Ref. Church of Brampton. Rev. P.W. DeBruyne officiating.  
 R.R.#10, Brampton, ON L6V 3N2

**DE VRIES-DOUMA:** We believe the Lord has put together. Mr. and Mrs. Frank De Vries of South Mountain, Ont., and Mr. and Mrs. Wytze Douma of Iroquois, Ont., are happy to announce the wedding day of our children, ELLEN and RICK on September 24, 1983, the Lord willing, in the Chr. Ref. Church of Williamsburg, Ont. Rev. De Jong officiating.  
 Future address: R.R.#1, Chesterville, Ont.

**SIKKENS-TWOMEY:** Mr. and Mrs. Koert Sikkens of Fenwick, Ont., and Mr. and Mrs. John Twomey of Fonthill, Ont., are pleased to announce the marriage of their children, BETTY and KEVIN. The wedding took place on Saturday, September 10, 1983, at 2:30 p.m., in the Riverside Chr. Ref. Church, Wellandport, Ont. Rev. A. Dieleman officiated.  
 New address: 705 Welland Ave., Fenwick, ON L0S 1C0

**WYGA-BIFFIS:** Mr. and Mrs. Dirk Wyga of Acton, Ont., are pleased to announce the forthcoming marriage of their daughter, SANDY AGNES to WILLIAM RUDY (Bill), son of Mr. and Mrs. Rudy Biffis of R.R.#2, Acton, Ont. The marriage will take place, D.V., on Saturday, September 24, 1983, at 3:30 p.m., in the Presbyterian Church in Rockwood, Ont. Rev. C. Doehring officiating.  
 Future address: 222 Alma St., Apt. #4, Rockwood, ON N0B 2K0

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## ANNIVERSARIES

Exodus 33:15  
 1958 September 26 1983  
 With thanks to the Lord, we hope to celebrate the 25th Wedding Anniversary of our parents,

**BILL and PAT KINKEL**  
 (nee Bokma)

We pray the Lord will continue to bless our parents and give them many more years of happiness together.  
 With love from:  
 Charmaine & Nicolaas  
 We would be pleased to have friends and family share this happy occasion with us at an open house, D.V., October 1, 1983, in our home from 2 p.m. to 4 p.m. and 7 p.m. to 9 p.m.  
 Best wishes only.  
 Home address: R.R.#5, Simcoe, Ont.

### Best Wishes!

## ANNIVERSARIES

1958 September 20 1983  
 With joy and thanksgiving to the Lord, we are pleased to announce the 25th Wedding Anniversary of our parents,

**THEO and NELL BUSCHMAN**  
 May the Lord continue to bless them and give them many more years of happiness together.  
 With love and congratulations:  
 Ron & Theresa Buschman  
 Marc & Leona St. Cyr  
 Tanya Buschman  
 Home address: 5033 Perron, Pierrefonds, Quebec H8Z 2J2

With joy and thankfulness to our faithful Father, we are happy to announce the 50th Wedding Anniversary of,

**ABRAHAM and ANTJE HAASNOOT**  
 (nee Van der Voort)

to take place, D.V., on September 20, 1983.

We pray the Lord will continue to bless and keep them in his loving care in the years to come.  
 Congratulations Dad and Mom from children, grandchildren and great-grandchildren:

Jake & Ruby Haasnoot — Gorrie, Ont.  
 Gordon & Agnes Haasnoot — Gorrie, Ont.  
 Wilma & Jack Stubbe — Conestogo, Ont.  
 Anne & Chris Bovenkamp — Essex, Ont.  
 Henk & Ada Haasnoot — Brussels, Ont.  
 Margaret & Henry Exel — Brussels, Ont.  
 Abe (deceased) & Linda Ribey — Goderich, Ont.  
 John & Cathy Haasnoot — Wroxeter, Ont.  
 Bill Haasnoot — Wroxeter, Ont.  
 30 grandchildren and 2 great-grandchildren.  
 You are invited to share this happy occasion with them at an open house in the Fordwich Hall on September 20, 1983, 2 p.m. to 4 p.m. and 8 p.m. to 10 p.m.  
 Best wishes only, please.  
 Home address: Louisa St., Fordwich, ON N0G 1V0

Strathroy Acton  
 1958 1983

September 26  
 With joy and thankfulness to the Lord for his faithfulness, we hope, D.V., to celebrate the 25th Wedding Anniversary of our parents,

**JAKE and JENNIE KUIKEN**  
 (nee Hoekstra)

Psalm 23.  
 We pray that the Lord will continue to bless them in the years to come.  
 Their thankful children:

Ron Janet Darnie  
 Barbara & Steve Vos (boyfriend)  
 Home address: R.R.#2, Hwy. #7, Acton, ON L7J 2L8

On a beautiful Saturday in September, and in an even more beautiful surrounding, we had the privilege to celebrate our 40th Wedding Anniversary.

As father and mother, opa and oma, we are most thankful to our Lord for his boundless love which we experience so often with all the children and grandchildren we have:  
 Alice, Angela, Annelies, Baldwin, Beert, Chris, Danielle, Don, Gerrit, Ingrid, Jack, Jason, Jeffrey, Jennifer, Julia, Karen, Liane, Lida, Lindsay, Lisa, Lucy, Marvin, Shawnda, Sylvia, Wendy.

**CHRISTIAAN and CORNELIA VERSTRAETE**

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## OBITUARIES

On August 29, 1983, through a tragic accident God called home our friend,

**HARRY BERGA**

May his wife Helen and the family find comfort and peace in God. We will miss him.

His friends:  
 John & Patricia Boeyenga  
 Frank & Dora Dahm  
 Douwe & Okje Roorda  
 John & Janet Van der Tol  
 Rein & Sylvia Van de Wal  
 — Sydenham, September 3, 1983.

Suddenly, the Lord took unto himself, our dear brother, brother-in-law and uncle,

**TIM SLOMP**

on Friday, August 5, 1983, at the age of 58 years.

Dear husband of Gepke Slomp (nee Koops).  
 We pray and trust that our Father in heaven will give Gepke comfort and strength in this difficult time.  
 Grace Deunk — Brooks  
 Jenny & Evert Borkent — Brooks  
 John & Agnes Slomp — Brooks  
 Henny & Henry Dronkelaar — Iron Springs  
 Henry & Willemien Slomp — Iron Springs  
 and nieces and nephews.

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Classifieds

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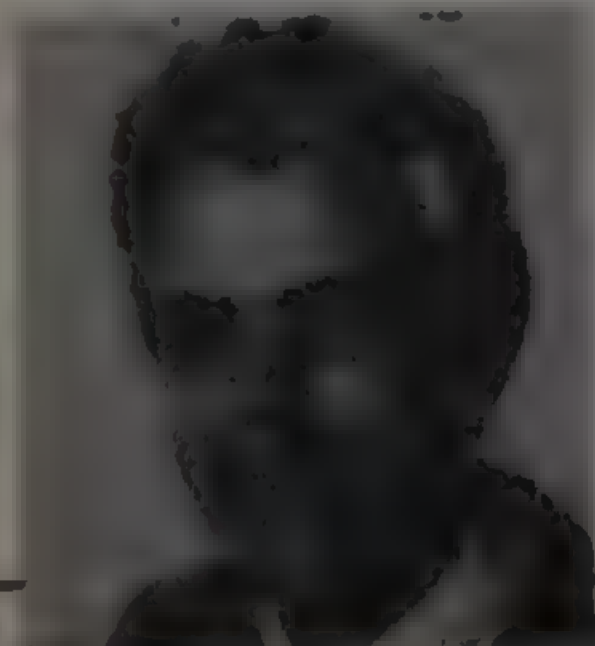
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LET'S PLAY CHESS

Editor: Pete Layer

SECOND SERIES OF PROBLEMS IN SEPTEMBER

\*974  
**K. Kubbel**  
Germany, 1934  
11

\*975  
**A. Eerkes**  
Holland, 1947  
8



2 10  
3-mover 3 pts. 2-mover 2 pts.

Notes

1. Mr. Kubbel enjoyed composing problems such as #974. His idea: Put as many Black pieces on the board and as few White pieces as possible and still make a "good" problem. This one even has a "try" (a White move which looks very good but won't work). Please give the Key, Threat and all variations for #974.
2. The two-mover, #975 is more of the usual type. It only has a few complications. Please give the Key and threat, if any.
3. Is the terminology confusing? Ask for a free pamphlet describing the ladder contest. c/o Pete Layer, Calvinist Contact.
4. The deadline for the September problems #972-975 is October 20 (with an Ontario Postmark), October 30 (with a British Columbia postmark) and October 25 for all others.

Books

Bible

Helpful study aids

Bible Student's

**Commentaries, G. Ch.**  
**Aalders, Genesis, Vol. I** (311  
pp., 1981), and **Vol. II** (298  
pp., 1981), both \$29.95; **W.H.**  
**Gispen, Exodus**, (335 pp.,  
1982), \$19.95; and **A.**  
**Noordtzi, Leviticus**, (280 pp.,  
1982), Zondervan Publishing  
House, Grand Rapids, and  
**Paideia, Jordan Station. Dr.**  
**Henry J. Boekhoven, Aylmer,**  
**Ont.**

This Bible Student's  
Commentary presents the  
English translation of the well  
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ing of the Word.

The commentaries of the  
first three Books of Moses  
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Gispen, who both taught at  
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Amsterdam, leave a personal  
impact for their sound  
approach to old Testament  
introduction and exegesis,  
while Dr. Noordtzi's Reformed  
concept of Scripture interpre-  
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# Events

## Evangelicals speak about Vancouver '83 continued ...

Continued from page 7.

evangelical response to the many signs of growth and renewal we discerned in the Assembly? Should evangelicals seek more direct involvement in the ecumenical process?

At Vancouver, some evangelicals were adamant in their stand against any participation in the WCC. We were saddened to come upon a few zealous Christians distributing scurrilous anti-WCC literature. We deplored their tactics and hung our heads in shame over their sweeping denunciations. Their actions, in our judgment, constituted false witness against their neighbours.

At the same time, should evangelicals see significance in the growing effectiveness of the Orthodox contribution to the WCC alongside the growing WCC challenge to the Orthodox to extend their mission into the world? Is there not the possibility that evangelicals have not only much to contribute but something to receive through ecumenical involvement?

Do evangelicals not also have the obligation along with other Christians to seek to overcome the scandal of the disunity and disobedience of the churches that the world might believe (John 17:21)? Should evangelicals not seek to receive all who confess Jesus Christ as Lord, even though they may seriously disagree on theological issues apart from the core of the Gospel? There is no biblical mandate to withdraw from those who have not withdrawn from Christ. Should not Christians gladly receive all those whom God has manifestly received? Are not the alternatives — rejection or indifference — totally incompatible with the Apostle Paul's affirmation that Christ is not divided (I Cor. 1:13)?

Our experience at Vancouver challenged

stereotypes some of us have had of the WCC. And our involvement in WCC processes and programs made us realize anew the distortions in the popular evangelical understanding of them. Hence, we feel pressed to declare publicly our determination to be more actively involved in all efforts seeking the unity and renewal of the church. Because we have seen evidence of God at work here, we cannot but share our growing conviction that evangelicals should question biblically the easy acceptance of withdrawal,

fragmentation and parochial isolation that tends to characterize many of us. Should we not be more trustful of those who profess Christ's lordship? Should we not be more concerned with the peace, purity and unity of the people of God in our day? And if God thereby grants the church renewal for which many pray, shall this not forever demolish that all too popular evangelical heresy — that the way to renew the body of Christ is to separate from it and relentlessly criticize it?

1948

October 10

1983

The First Christian Reformed Church of Owen Sound

likes to invite all members and former members (former ministers included) to the special services on,

October 9 at 10:00 a.m. and 7:30 p.m. and October 10 at 10:00 a.m. (Thanksgiving Day)

to celebrate its 35th Anniversary in Thanksgiving to the Lord for His grace.

LET'S PLAY CHESS

Editor: Pete Layer

THE JUNE LADDER

Contestants	Problems:	#964	#965	#966	#967	Sub-Total	Prev. Total	Total
	Points:	6	2	3	2	13		
J. Wilms (VI)		3	2	3	2	10	69	79
P.W. Lamain		3	Game only			3	45	48
K. Amsinga (VIII)		3	2	3	2	10	14	24
H. Brouwer (V)		1	2	3	2	8	(94)	8

Comments

Thanks to the excellent analysis performed by our solvers, #964 was found to have two short solutions. That's no fault to the author since the game was played over the board. It's your chess editor who should have known better! Each solution earned 3 points on the ladder. The other problems proved to have no barriers.

Solutions to the June Problems

#964 (Game Position)

Solution #1. 1. --, K-B1; 2. B-B6, Q-R8 ch.; 3. Q-N1, RxN ch.; 4. KxR, Q-R1 mate.

Solution #2: 1. --, Q-K4; 2. B-B6, Q-K7; 3. Q-N1; RxN ch.; 4. QxR, P-B7; 5. B-N2, Q-K8 ch., and wins or 3. K-N1, RxN; 4. QxR, Q-K8 mate.

Tries: 1. --, Q-Q5; 2. Q-K1, K-B1; 3. B-K7, P-B7; 4. Q-K8 ch. and White defends himself well. Other moves also take much longer i.e. 1. --, Q-R8 ch., 2. Q-N1 etc.

#965 (Fabel) Key: 1. K-K7, tempo

#966 (Speckmann) Key: 1. P-N8/Q tempo or 1. --, RxQ; 2. B-B5, R-N7; 3. Q-Q1 mate. Variations 1. --, K-N7; 2. QxR ch., and 3. Q-N1 or 3 mate.

#967 (Wielgos) Key: 1. N-B5 threat; 2. NxP mate.

★ ANNOUNCEMENT ★

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## Calendar of Events

- Sept. 13 - 20

Missionary tour organized for visit to New Mexico. See ad for people to contact.
- Sept. 16

"Calvinism and Everyday Life," weekend (Fri., Sat., Sun.). Rev. A. Kuyvenhoven, Dr. Bernie Zylstra, Dr. Ted Plantinga, and Rev. Peter Slofstra; Calvin Chr. Ref. Church, **Ottawa**.
- Sept. 17

Ebenezer C.R.C., **Jarvis, Ont**; 26th Annual Convention of the Ontario Christian Reformed Sunday School Association; 9:00 a.m. registration; 10 a.m. Rev. Ed Den Haan speaks; 1:30 and 3:00 p.m. workshops; 5:00 p.m. closing banquet.
- Sept. 22 - Nov. 2

Special Canadian tour by Don Van Polen called, "Springtime in Holland" with 36 foot screen, 6 projectors, stereo sound sponsored by the Canadian Home Bible League, Box 524, Weston, ON M9N 3N3; 416-741-2140.
- Sept. 23 & 24

CW-CRC Women's Retreat; Grand Rapids, **Mich**.
- Sept. 27

Classis Quinte will meet in regular session at 9:30 a.m. in the Hope C.R.C. in **Port Perry**. It is requested that all materials for this session of Classis be in the hands of the Stated Clerk, Rev. H. Getkate no later than August 24, 1983.
- Sept. 27 - Oct. 2

Ottawa International Plowing Match; Kanate Community Church invites all those attending this event to join them in worship at 10 a.m.
- Sept. 30 - Oct. 1

Cadets and Calvinettes Counsellors Convention in **Oshawa, Ont**.
- Oct. 1

Ontario Pro Life Rally and Walk against Abortion Clinics at Queens Park, **Toronto**, 2:00 p.m.; (416) 957-7700.
- Oct. 13

Friendship Day of the clubs for senior citizens from Alliston, Barrie, Holland Marsh-Newmarket and Orillia, in the clubhouse of the Holland Marsh Senior Citizen Club, in **Holland Marsh** at 9:30 a.m. Speaker Rev. J. van Dijk from Barrie. Everybody welcome.
- Oct. 13

"The Chosen" at McMaster University, **Hamilton**; sponsored jointly by CR Campus Ministry and McMaster Jewish Student Association. A discussion will follow with Rabbi Atkins and Chaplain Geisterfer participating.
- Oct. 19

25th Anniversary Convention of the Canadian Federation of Christian Reformed Women; Centre in the Square, **Kitchener, Ont.**; 10:00 a.m. Speaker: Rev. A. Kuyvenhoven, Grand Rapids, **Mi**.
- Nov. 12

CPJ (formerly CJL) Hamilton-Niagara regional annual meeting. Covenant CRC, **St. Catharines**. Annual meeting and 20th anniversary dinner. Details to follow.
- Oct. 12 - 18


Third Annual Fall Foliage Tour; **Williamsburg**; 7 days and 6 nights. Visiting Lancaster, P.A., Williamsburg & Virginia.
- Oct. 15

"Will there be Jobs for our Children?" This will be the theme of the CLAC's fall conference, at John Knox Christian School, 82 McLaughlin Rd. S., **Brampton**. The focus will be on the effects of the microelectronics revolution on employment and the need for an appropriate national policy.

## Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Sept. 23	Tues. Sept. 20	Thurs. Sept. 15-8:30a.m.	Wed. Sept. 14-8:30a.m.
Fri. Sept. 30	Tues. Sept. 27	Thurs. Sept. 22-8:30a.m.	Wed. Sept. 21-8:30a.m.
Fri. Oct. 7	Tues. Oct. 4	Thurs. Sept. 29-8:30a.m.	Wed. Sept. 28-8:30a.m.

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## Dutch

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### Wereldraad van Kerken had anti-Amerikaanse lading

De Vancouver Conventie van de Wereldraad van Kerken is gehouden en met de pers- en t.v. verslagen kwam een bepaald oogpunt sterk naar voren. O.a. dat de conventie op het politieke vlak een uitgesproken anti-Amerikaans karakter droeg. Op de zere tenen van de Russen werd bij voorbaat niet getrapt.

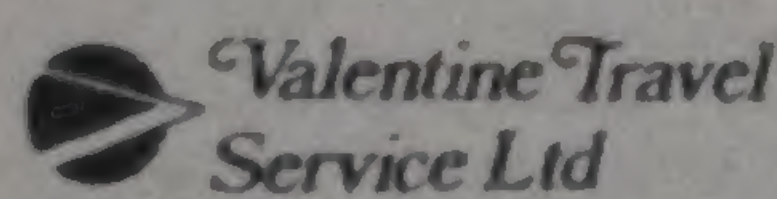
De uitspraken van de W.v. Kerken waren tegen atoomwapens, veroordeling van de rassendiscriminatie in de Ver. Staten en de Amerikaanse buitenlandse politiek. Ze zwegen echter over de immoraliteit, de Russische buitenlandse politiek en de vervolging van Christenen in Rusland (in voormalig Litauen, enz.). Dit spreken was geen rechtvaardig bijbels getuigen, had niets te doen met ware democratie, maar was een Babylonische spraakverwarring.

Het onderwerp "Jezus Christus, het leven van de wereld" kwam niet overeen met deze uitspraken en zodoende is het onderwerp ten onrechte gebruikt als een vlag om de lading van het schip te dekken. Rev. Edmund Robb, de welbekende evangelische predikant van Texas, zeg o.a. dat de W.v. Kerken zich beschouwt als een apostel van de anti-Westerse revolutie.

Als we de Russische acties, binnen- en buitenlands, moeten verzwijgen, dan moeten we het Russische neerschieten van een Zuid-Koreaans passagiers vliegtuig ook maar verzwijgen. In andere woorden, laat Gods water maar over Gods akker lopen.

Klaas Muis,  
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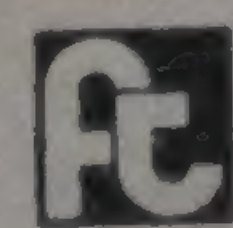


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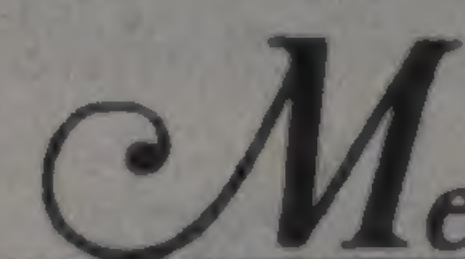
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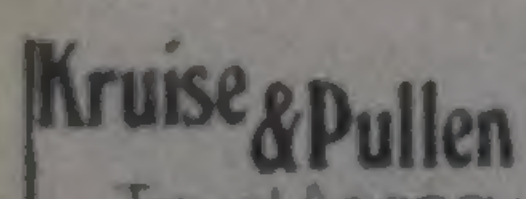
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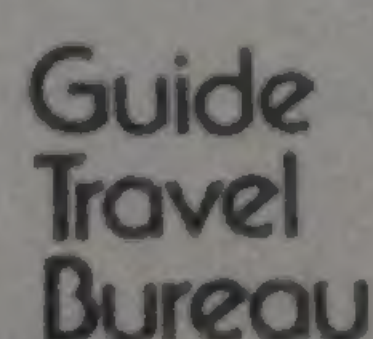
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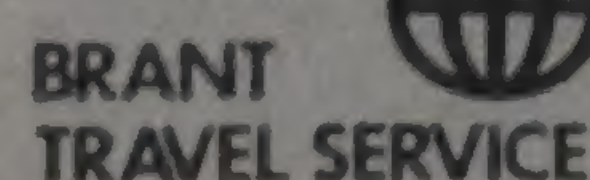


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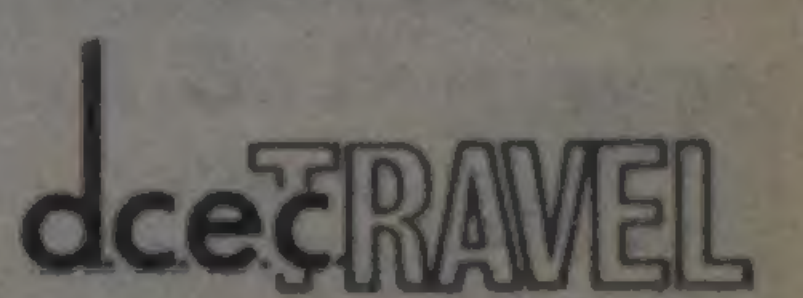
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## Persoverzicht

Carl D. Tuyl



In Ottawa waar 's zomers net zoveel politieke bedrijvigheid is als in een dooie kikker, zorgt de Minister voor Sportzaken, Celine Hervieux-Payette, voor tenminste een minimale hoeveelheid leven in de brouwerij door zo af en toe Brian Mulroney eens even in z'n doorluchtige hemd te zetten. Mulroney heeft alvast z'n eerste ruzie gehad met de pers: hij liet maar één verslaggever en één fotograaf bij zijn beëdiging toe, hetgeen de heren van het perskorps natuurlijk lang niet naar de zin was. Mevrouw Mulroney had het ontzettend druk met schilders en behangers en loodgieters en timmerlui, want niemand kan toch verwachten dat ze zomaar haar intrek zou nemen in het huis dat door de Clarks ontruimd is. Daar moet, dat begrijpt U wel, een hoop aan veranderd worden. U vindt per slot van rekening de valletjes van uw burens ook verschrikkelijk, niet waar?

En onze prime-minister vergaderde met de Liberale kamer fraktie. Die luitjes zijn een beetje bezorgd over de volgende verkiezing en zouden nu wel eens haarfijn willen weten wanneer

hun leider van zijn pensioen zal gaan genieten. De baas liet het echter afweten, en zweeg in alle talen over aftreden. Het zal wel zo zijn zoals het al vijftien jaar gegaan is: hij doet precies waar hij zelf zin in heeft. Ondertussen zijn de P.C.-ers zo overtuigd van hun toekomstige overwinning dat ze de regeringsoverdracht al aan het voorbereiden zijn. Voornamelijk betekent dat dat ze zich aan 't verlekken zijn over welke Liberalen ze zullen ontslaan en welke eigen partijgenoten met goedbetalende baantjes beloond zullen worden.

Op het wereldtoneel werd het beeld beheerst door een paar gebeurtenissen. Israel ontruimde bezet gebied in Libanon en er braken felle gevechten uit tussen elkaar met artillerie bestokende partijen. En heel de wereld was geschokt over het neerschieten van het Koreaanse passagiersvliegtuig. Onze regering liet geen gras over haar protest groeien en ontzegde de Russen het landingsrecht in ons land voor twee maanden.

En U vergeeft me wel dat ik deze keer wat uitweid over Nederland waar ik net drie weken heb door gebracht. Er is goed nieuws en slecht nieuws. Eerst maar het slechte nieuws: Holland, dat in de strijd van eeuwen aan het bruisend zeewater ontworsteld werd, wordt nu langzaam maar zeker bedolven onder hondepoe. Sommige stadsgedeelten zijn al bijna uit het gezichtsveld verdwenen en hebben plaats gemaakt voor gigantiese hondehopen. Wie Nederland nog een

keer zien wil moet wel opschieten; nog een paar jaar en het is er niet meer.

Nu het goede nieuws: het bier was weer best, en wie denkt dat het allemaal Heinekens is wat de klok slaat vergist zich. Ik was in een studenten kroegje in Delft met de schone naam Locus Publicus waar de kastelein zich prees met het feit dat hij honderd en vijftig inheemse Nederlandse biersoorten in voorraad had. Studenten, tussen twee haakjes, praten nog steeds over dezelfde onderwerpen die wij in onze studententijd ook behandelden. Hollandse Nieuwe varieerde in smaak en kwaliteit en prijs: van een lappie zout zooleer in Culemborg voor fl.2.50 tot een culinair genot voor fl. 1.50 aan de buitenhaven in Scheveningen. Pannekoek is erg in, en de Nachtwacht heeft een andere plaats gekregen, een plaats waar het majestueuze werk niet zo goed uitkomt als op de vorige lokatie. Het is nu wel beter beschermd.

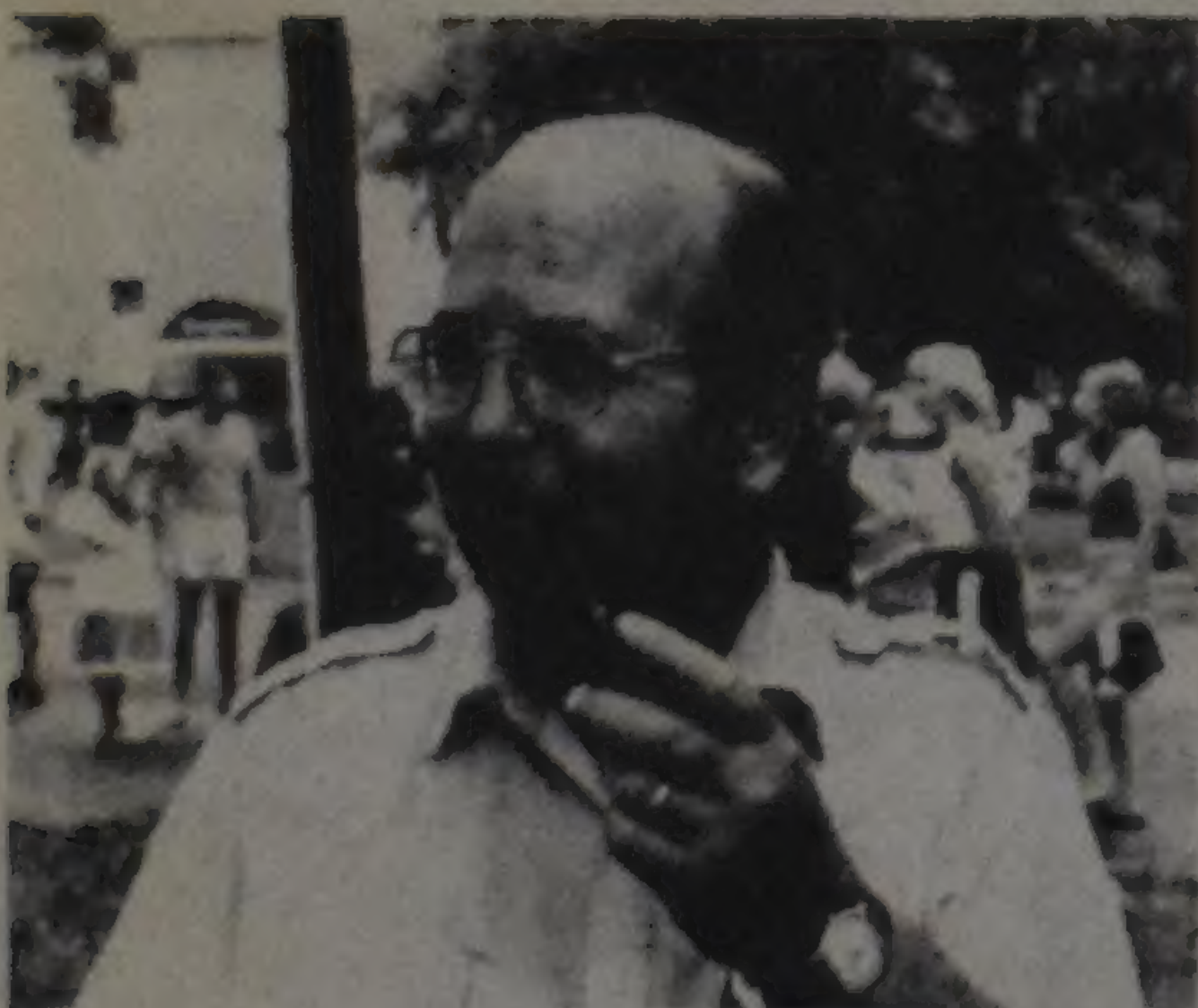
Ik preekte voor tjokvolle kerken in de Hervormde gemeente van Voorhout, en de Gereformeerde gemeente in Bedum. Er is nog steeds een schrijnend tekort aan dominees, en veel theologen vermijden de doodgewone huis-tuin-en-keuken pastoraten alsof het een besmettelijke ziekte was. Trouwens met bijna dertig procent van onze dominees niet in de preekstoel doen wij niet veel beter. Wandelende over het strand van Kijkduin naar Hoek van Holland (een vier uur tippel en dat op mijn leeftijd!) moest ik noodzakelijkerwijs ook over

het naaktstrand hetgeen spaars bezet was, en weinig opzienbare vergezichten bood. Topless is trouwens doodgewoon op ieder strand. Als teken van de tijd mag misschien wel gelden dat de eerder genoemde firma Heineken in de eerste zes maanden van dit jaar een nettowinst van — haal even diep adem — 87.6 miljoen gulden heeft gemaakt. Ergens — zoals de Hollanders plegen te zeggen — is dat een typerend feit.

Een ander zulk typerend feit werd mij onthuld door een politionele bewaker in C. & A. die drie keer op een dag dezelfde persoon voor shoplifting arresteerde, aan de politie overleverde en tot drie keer toe deze persoon zag terugkomen om zijn misdaad te herhalen. Er werd mij verteld dat er ergens in Nederland nog een stuk muur is dat onaangetast is door de graffiti-kliederaars maar de Stichting Monumentenzorg houdt de lokatie van dit stuk muur geheim. Er wordt nog lekker gezellig voor alles en tegen alles gedemonstreerd in Nederland, compleet met patat en blikjes Heineken. En er wordt nog steeds subsidie betaald aan burgers die hun poesje laten steriliseren. Armoede is nog geen troef in het oude vaderland; bij de banketbakker moet je netjes een nummertje trekken en op je beurt wachten, hetgeen soms nog al lang kan duren. Meestal was het wachten de moeite waard!

## Van Halsema's onthullingen

2



Herman de Jong

O, zon-overgoten Ontario, ik verlang naar U, want hier in Groningen vanuit het raam van mijn "werkkamer", zie ik een grijze wolkenmassa boven het Paterswoldse Meer verschijnen en weldra zal het weer eens gaan regenen: de slanke zeilbootjes hebben tenminste al het haventje opgezocht.

Vanavond zouden we op verjaardagsvisitie bij goede vrienden. 'k Zal ze vragen of ze ons kunnen halen met de auto. Het lijkt er op dat het weer gedurende de komende dagen van echt Hollandse allure zal zijn.

Ik denk dat vanavond het huis van onze vrienden wel weer net als verleden jaar vol zal wezen met kinderen en kleinkinderen. Ik herinner me dat we toen, na afloop van het toch echt gezellig feestje, wat stilletjes naar huis liepen, en dat Margriet, voordat we gingen slapen, zei, "We zullen maar zachtjes bidden ... hardop wordt toch niks." Ze kent me langer dan vandaag. Verdriet, dat trouwens als kniekousen afzakt, komt dan ineens op je af vliegen. Al die kinderen en

kleinkinderen: waarom mocht dat bij ons nu niet zo zijn!

Ofschoon we beiden in de zeventig zijn, kunnen we gelukkig nog elk jaar onze kinderen in Canada bezoeken. De laatste jaren hebben we er een gewoonte van gemaakt om half September op te komen dagen om eind October weer te vertrekken. Eerder kwamen we stevast gedurende de zomermaanden, maar dat hebben we om verschillende redenen maar op onze buik geschreven.

We zijn niet meer opgewassen tegen die ontzettende zomer hitte bij jullie. Om eerlijk te zijn kwamen we als uitgedroogde, gerimpelde winter-appeltjes terug in Holland. Het nam ons een heel jaar om, door Hollandse mist, regen en andere nattigheden, weer uit de dijen tot enigszins normale mensen.

Bovendien, ik mag een boon worden als ik me nog eens weer grootmoedig en vol vaderlijke ontferming laat promoveren tot Bertus z'n bonenplukker. Wat kwam dat toch mooi uit: Opa en Oma's trippie viel juist samen met de tijd der tijden: de bonentijd! Ik zal daar nog eens in die blakende zon met krakende knieën en trillende handen en een verhit hoofd door Bertus z'n bonenvelden kruipen. En moeder Margriet maar bergen bonen toppen en breken. Ik zei: die streuperij moet maar eens afgelopen zijn.

Dan gingen we meestal kamperen met de diverse gezinnen, en daar moet je ook maar tegen kenne ... opgevreten word je door zwarte vliegen en muskieten, je krabt je de hele dag

kapot, en dat is nog het ergste niet: van al dat kamperen raakt mijn stoelgang van slag. Maar gekampeerd moest er worden ... meestal in het woeste noorden van Ontario, waar de black flies als Nederlands-grijze wolken over de velden hangen en een juich-gezoem aanheffen als ze mals Nederlands mensenvlees ruiken.

Natuurlijk worden we door kinderen en kleinkinderen met zorg omringd ... Opa en Oma mogen in de luxieuze "kamper" slapen. U weet wel, zo'n ijzeren bak met uittrek bladen, waarop een tent bevestigd is. Zou U dan echt goed slapen, als U bedenkt dat zo'n uittrek blad opgehouden wordt door twee spier-dunne stangetjes, die bovendien nog hol zijn? Moeder Margriet klampte zich elke nacht stevig aan mij vast. Weg wezen, moeder, ik moet me krabben ... begrijp je dat nou niet?

Overdag met de kleinkinderen zwemmen, heuvels beklimmen, paden banen door mijlen struikgewas, en dan net doen of het je alles net zo gemakkelijk afgaat als hun. 's Avonds zit je op een boomstam bij een prachtig kampvuur, (alsof je je hele leven nergens anders op gezeten hebt), terwijl de gewrichten en spieren in je oude lichaam kreunen.

Och, we vonden al die dingen een paar jaar geleden nog prachtig hoor! Maar het schijnt dat we nu wel erg vlug aan het aftakelen zijn.

Mijn vrouw zag het niet meer zitten. Ze bezwoer me dat ze nooit en te nimmer weer een voet binnen een provinciaal park zou zetten. "En jij," voegde ze aan toe, "jij wordt te oud

om bonen te plukken."

Inwendig was ik zeer verheugd dat deze negatieve zienswijze van haar zijde kwam. Zo kon ik dan onze kinderen vertellen dat moeder het niet meer aankon, en dat we daarom voortaan in september zouden komen. Het gevolg was dat Bertus' gezin ineens genoeg scheen te hebben aan twee rijtjes bonen, ook al omdat er nog bonen in de "freezer" zaten die vier jaren geleden door mij geplukt en door oma "gestreupt" waren.

In de herfst genieten we echt. Onze jongere kleinkinderen zijn dan weer naar school overdag. Is het niet erg dat je bij het ouder worden zelfs niet meer tegen kinderdruchte bent opgewassen?

Over een maand zal ons vijfde achterkleinkind geboren worden. Zoon Jan stuurde een foto van z'n dochter Diane. Mijn kenners oog vertelt me dat Diane's baby wel eens eerder op kon komen dagen. Ze loopt er bij als wijlen Colijn, zonder gouden horloge ketting. En overgrootmoeder is al weer druk aan het breien, alsof Canada tot de onontwikkelde landen behoorde.

Herman de Jong woont in Jordan Station, Ont.





## Building on the Rock

### Mourning people

*Blessed are those who mourn ...*  
Matthew 5:4

The world says: "Blessed are the happy ones and the optimists." And if there is trouble, then the slogan of the world is: Keep smiling! However, Jesus says: "Blessed are those who mourn." Luke's version is: "Blessed are you that weep now."

There are many sorrows in Christian life. First, the sorrows which all people experience sooner or later: days of sickness, disappointments, the death of beloved ones and other sad events. Moses said that the span of our lives is but toil and trouble.

Particularly for a child of God there are more things that cause him or her to mourn. Christians notice very sharply that we live in a crooked world which has

abandoned God. They mourn, because human life lies under a curse, which is evident when they listen to the news or read the daily paper. They mourn noticing injustice, demoralization, crime, rebellion, terrorism, in short a total denial of norms. They know themselves to be part of this world. There is a solidarity which makes them sorrowful.

When they look at the church they are still more deeply grieved. In the church there is so much formalism, hypocrisy, lack of love, departure from the truth, disunity. And finally, if they have open eyes for their own lives and discover the truth about themselves they will be mourners most of all. They say with Peter: "Lord, depart from me, because I am a sinful man."

And yet they will be comforted, because they belong to Jesus who took all their griefs upon himself. They will have more comfort than the Pharisee who prayed: "Lord, I thank you that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector." Luke is right when he says to mourning disciples of Jesus: "You shall laugh." There is a joy in Christ which takes all sorrows away.

Rev. Henry Van Andel

## Books

### Christian Life

#### What's important?

**Balancing Life's Demands — A New Perspective on Priorities** by J. Grant Howard, Multnomah Press, Portland Oregon, 1983; 160 pp. Ray H. Metcalf, North York, Ont.

This easily-read yet stimulating book will have an appeal to all Christians. Challenging the tendency within all of us to list our priorities as most Christians do, Dr. Howard says of such lists that, "a list of priorities doesn't make sense ... it can't be easily understood. It can't be lived out. A sequential approach is loaded with contradictions, complexities, confusion and chaos."

Dr. Howard, professor of Pastoral Theology at Western Conservative Baptist Seminary in Portland, Oregon, writes from a conservative, evangelical viewpoint. The Christian who would avoid over-commitment and frustration must live within the framework of relationships and responsibilities which coexist and which demand top priority as the situation arises. According to Dr. Howard we must become situation conscious as opposed to being priority conscious.

Interesting questions are posed to stimulate thought such as what does it mean to put God first and family second? Are these qualitative or quantitative questions? Why is the world, the flesh and the devil always excluded from priority lists? What is the logic behind priority lists always being positive?

Part I of this book re-examines sequential priorities and deals with the inherent difficulties of such an approach. Part II examines scriptures which may give guidance to a new approach. Part III presents a new perspective.

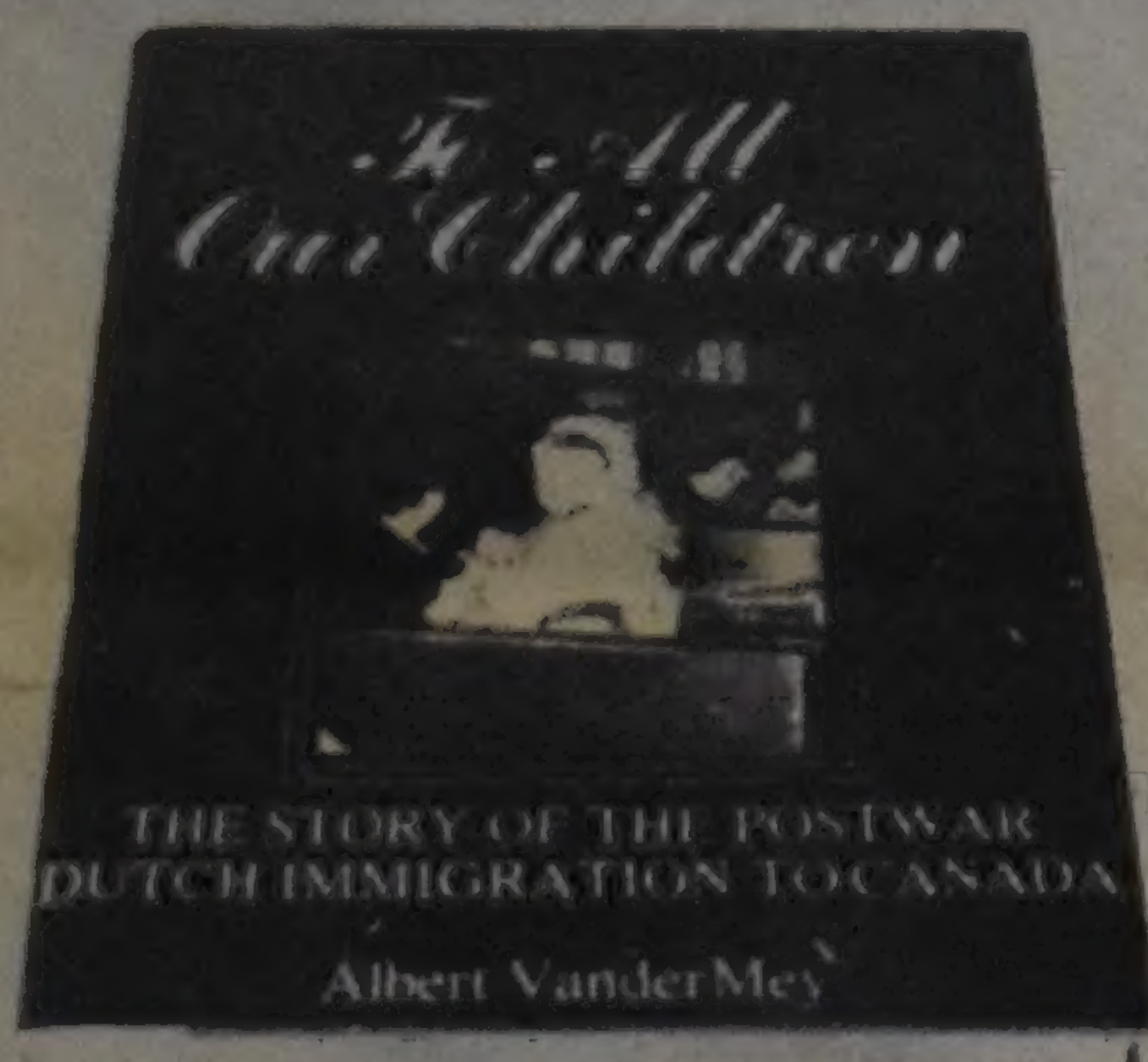
Topics such as "You and God," "You and Your Family," "You and Work," "You and Government," "You and the Church," "You and the World," are all dealt with.

Dr. Howard's purpose for writing has not been to exhaust his topic. In such a short book this is impossible. But to the thinking reader this presentation will remove the anxiety and tension which many Christians have who want to serve the Lord, yet find their time limited. Great comfort can be gained by knowing that we serve Him when we serve with all of our heart no matter what we are doing. All Christians need to be reminded of the principles inherent in this small but very worthwhile book. Those in "full-time" work could especially benefit from carefully meditating upon what Dr. Howard is saying.



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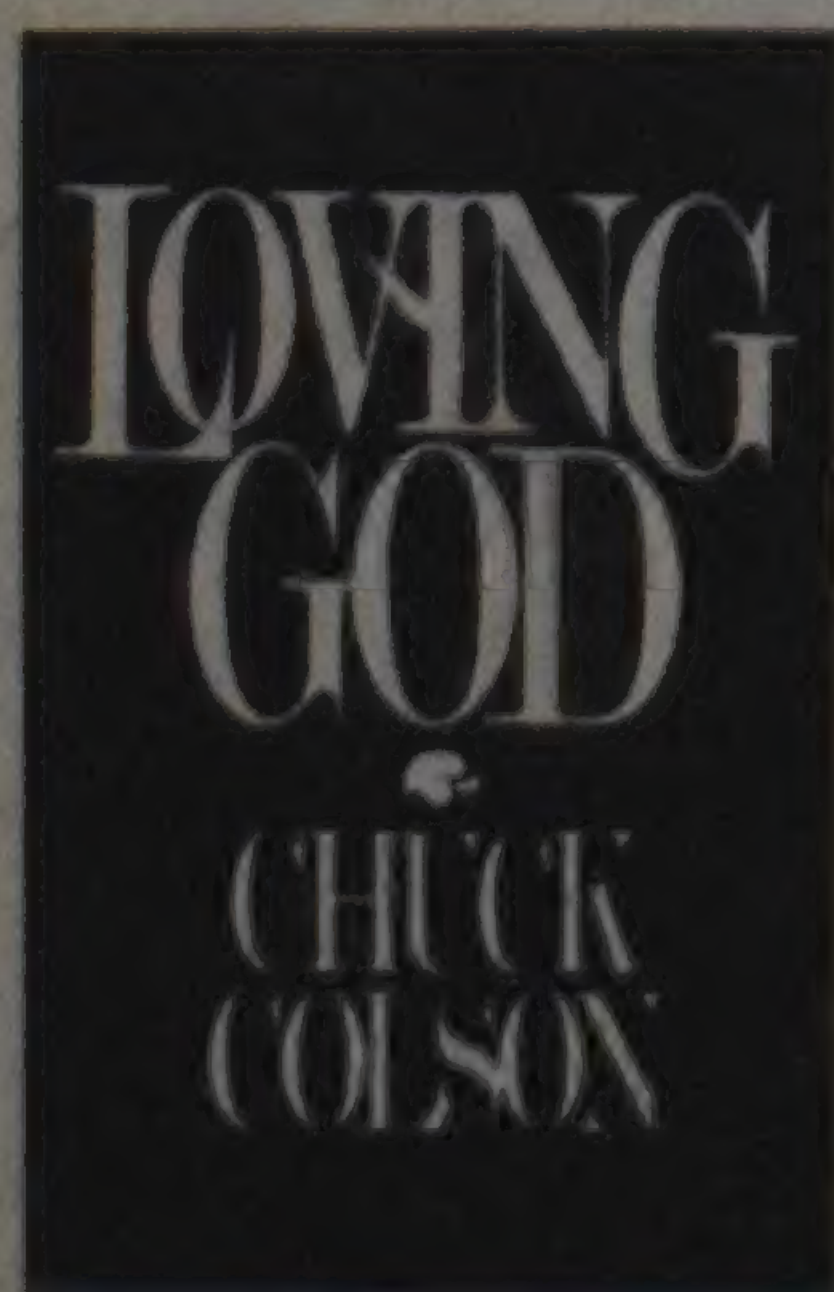
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